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LITERATURE.

The Reformation of the Church of England: its History, Principles, and Results. By the Rev. John Henry Blunt. Vol. II. A.D. 1547-1662. (Rivingtons.)

THIS volume is the second and concluding one of a work whose first instalment was published so far back as 1869. That work merits the praise of having been the first serious and sustained effort to deal with its subject in the light of modern documentary knowledge, without following, like Prof. J. J. Blunt and Chancellor Massingberd, in the groove of Burnet, or lending too easy credence to Cobbett's very opposite presentment. While Mr. Blunt has been delayed in the completion of his task, more than one rival has appeared in the field, notably Canon Dixon, whose admirable work, however, has as yet covered only the same ground as Mr. Blunt's first volume, and Canon Perry, whose *Student's English Church History*, excellent as a convenient summary, is on a much smaller scale. But even if these works came more directly into competition with Mr. Blunt's than they actually do, he cannot be deprived of the honours of priority, and he is practically still in advance in the full handling of the period covered by the present instalment. That he takes a far less favourable view of the character and conduct of the most prominent Reformers than was traditional for some two centuries is merely another way of saying that he has gone to history, and not to tradition; and in any case his judgment is scarcely so severe as that of the greatest of all the Puritans—John Milton himself.

The first chapter is merely a brief survey of the political situation in England from the accession of Edward VI. till the execution of Northumberland in the beginning of Mary's reign, and contains no more than one or two references to the course of ecclesiastical events. But the second launches directly into the main subject, and deals with the relations of Church and State under Edward VI., when the aim of the Government was to reduce the spirituality to a mere subordinate position as a civil department. The wishes and temper of the young King, the policy of Cranmer and Ridley, and the interests of the Puritan section among the clergy and laity all worked together in this direction; and the end might have been secured had it not been for the weakness of the Executive, which was in a small minority of the nation, and knew it. The three principal forms taken by the changes introduced

with this aim of depressing the Church were the direct appointment of all bishops by the Crown—which, however, did little more than make formally legal what had been virtually acted on for centuries; the general visitation of the Church by the Crown; and the spoliation of the endowments of the chantries and of the goods of the parish churches and cathedrals to supply the necessities of the Exchequer—a measure readily carried through Parliament by a House of Lords which looked to securing much of the booty, and by a House of Commons which regarded it as a means of escaping taxation. The genesis of the First and Second Prayer-books of Edward VI., and that of the Forty-two Articles of Religion, the precursors of the existing Thirty-nine, are then narrated; but there is little opportunity for novelty of fact or treatment in this part of the volume, and it does not call for detailed notice. A moderate defence of the characters of Bonner and Gardiner, whose portraits have been long accepted as distorted by Foxe, follows, together with an account of the persecution they underwent from the Privy Council, which was not without effect on their attitude when the reaction came. The analysis of the causes of that reaction, which was too complete for a time to be attributable to the mere change of Sovereign, even in that golden age of Erastianism, is one of the most commendable parts of Mr. Blunt's book. He sums them up as follows:—(1) The scandal given by the irreligion and immorality of several among the advanced Reformers, including the judicially established adultery of the Archbishop of York and the Bishop of Winchester; (2) the marked social degeneracy throughout the nation, exhibiting itself in the form of lawlessness, fraud, and aggressive impiety; (3) the disgust occasioned to men of strong national feeling by the position and influence accorded to the foreign refugees and adventurers who flocked in as allies to the extreme school of the New Learning, where an historical parallel might well have been drawn of the way England rose against the Norman prelates and favourites of Edward the Confessor; (4) the sympathy felt for the Princess Mary under that course of treatment which so fatally embittered her, and which Mr. Blunt ascribes in great measure to Cranmer, from whom a stern retribution was to be one day exacted. But he has omitted one element of the general dissatisfaction, which probably outbalanced all the other motives—that mismanagement of the national business, both at home and abroad, which ranks the reign of Edward VI. with that of John as a time of suffering and degradation, with the inevitable result of extending the deserved unpopularity of the Government to the religious opinions of its most prominent members. The Ultramontane episode of five years under Mary forms the next division of the work; and here Mr. Blunt usefully dwells on the little regarded fact that the policy advocated at first by Gardiner and other leaders of the Old Learning, and acquiesced in by the Queen, was simply to revert to the state of ecclesiastical affairs at the close of Henry VIII.'s reign, repealing the Edwardine legislation as an experiment which had something more than failed. The bent given later

was due chiefly to the influence of Philip II. and to that of Card. Pole, the former in virtue of his character of "malleus haereticorum," the latter with the object of clearing himself from the suspicion of heresy under which he lay at Rome—a motive which Mr. Blunt has omitted to mention. The most remarkable proof supplied in defence of the first of these propositions is that Queen Mary retained the title of "Supreme Head of the Church of England" in the first nineteen Acts of Parliament passed during her reign, not laying it aside till her marriage with Philip had been settled, and even then styling herself Queen of Ireland, a title regarded at Rome as unlawful because not conferred by Papal authority, but due solely to the action of Henry VIII. The definite change of policy on the Queen's part dates from the mission of Pole, since immediately after the parliamentary reconciliation of the nation to the Roman obedience two Acts were passed, one for repealing all the reforming statutes of Henry VIII., the other re-enacting the repealed Acts of Richard II., Henry IV., and Henry V. against heretics, so as to provide a swifter and easier mode of dealing with them than that of the ecclesiastical law—a scheme closely imitated 320 years later by another English Parliament assembled under another Queen. The humble rank of the great majority of the 277 victims of the persecution which ensued has doubtless been the reason why the cruelties of Mary, though actually and proportionally far below those of Elizabeth, have sunk so ineffectually into the popular memory, little moved by the wholesale shedding of royal and noble blood which marked the four other Tudor reigns. It is Juvenal's experience over again;

"Sed periiit, postquam cordibus esse timendus.
Cooperat: hoc nocuit Lamiarum caede madenti."

The memories of Gardiner and Bonner are cleared by Mr. Blunt from the opprobrium heaped on them by Foxe of having been the chief agents in the persecution, by adducing proof that in Gardiner's case only three persons suffered within his jurisdiction, while Bonner did no more than the official duties of his position as Bishop of London forced on him, and even that with such obvious reluctance as to bring down on his head a censure for slackness from the Privy Council. The real head of the Marian Terror Mr. Blunt, on good grounds, holds to have been Alphonsus à Castro, a Franciscan, confessor to Philip II., and author of the then standard work on the punishment of heretics.

Much space is devoted to sketches of the careers and deaths of the chief clerical sufferers; but the only thing which calls for special note is the doubt thrown on the story of Cranmer's burning his own right hand. It is true that it looks mythical, but Mr. Blunt has overlooked the confirmation of it in the report of the Venetian envoy at the time, lately printed by Mr. Rawdon Brown. A chapter is given to an account of the rise and spread of the Puritans, but nothing is said of the active share in their development taken by a section of the Elizabethan bishops, notably Pilkington, Parkhurst, Bullingham, Grindal, and Aylmer; while several of those who opposed them on points

of discipline, such as Whitgift, were far too nearly agreed with them in doctrine to be effective checks on them. After this follows a chapter on the separate organisation of the Anglo-Roman communion, in which there is some minimising of the sufferings inflicted on Roman Catholics under the penal laws. Doubtless it is true that the plots against the Crown and life of Elizabeth gave the first occasion and excuse for these severities; but an impartial historian is bound to admit that, in a large number of cases, the persecution was as definitely religious, and not political, as the Marian one. The account of the conflict under Charles I., which ended in the total overthrow of the Church of England for twenty years, is given with more fullness than almost any other section of the work, but needs some little re-arrangement, as the chronological order is not observed throughout; the execution of Strafford and Laud, for example, preceding the history of the Canons of 1640 and that of the parliamentary proceedings of 1641–43. The account of the reinstatement of the Anglican polity under Charles II. ends with the enforcement of the Act of Uniformity in 1662; but the narrative ought to have been carried on to the parliamentary reprisals on the fallen Puritans in such statutes as the Conventicle and Five Mile Acts, which are necessary to a just understanding of subsequent Nonconformist relations to the Church of England. This would not have seriously increased the bulk of the volume, which closes with a chapter setting forth the author's views as to the theological position of the Anglican communion, discussion of which lies outside the province of this journal.

RICHARD F. LITTLEDALE.

Selections from the Writings of Walter Savage Landor. Arranged and Edited by Sidney Colvin. "Golden Treasury" Series. (Macmillan.)

A LANDORIAN anthology has long been wanted, and badly. To the many, Landor has always been more or less unapproachable, and has always seemed more or less shadowy and unreal. To begin with, he wrote for himself and a few others, and principally for himself. Then, he wrote waywardly and unequally, as well as selfishly; he published pretty much at random; the bulk of his work is very large; the editions in which he appears are rare or unwieldy, or both; and the majority have passed him by for writers more accessible and work less freakish and more comprehensible. It is probable, too, that, even among those who, inspired by natural temerity or the intemperate curiosity of the general reader, have essayed his conquest and set out upon what has been described as "the Adventure of the Seven Volumes which were Seven Valleys of Dry Bones," only a few have returned victorious. Of course, the Seven Volumes are a world. But (it is objected) the world is one of a peculiar pattern, abounding in antres vast and deserts idle, in gaps and precipices and "manifest solutions of continuity," and enveloped with an atmosphere which ordinary lungs find now too rare and now too dense and

too hypnotic. Moreover, it is peopled chiefly with abstractions: bearing noble and suggestive names, but all surprisingly alike in stature and feature; all more or less incapable of sustained emotion and even of logical argument; all inordinately addicted to superb generalities and a kind of monumental skittishness; all expressing themselves in a style whose principal characteristic is a magnificent monotony; and all apparently the outcome of a theory that to be wayward is to be creative, that human interest is a matter of apophthegms and oracular sentences, and that axiomatic and dramatic are identical qualities and convertible terms. This is the opinion of those adventurers in whom defeat has generated a sense of injury and an instinct of antagonism. Others, less fortunate still, have found Landor a continent of dulness and futility—have come to consider the Seven Volumes as so many aggregations of *ennui*. Such experiences are one-sided and partial, no doubt; and, considered from a certain point of view, they seem worthless enough. But they exist, and by existing they are in some sort justified. Landor, when all is said and done, remains a writers' writer; and it is impossible not to feel a certain sympathy with those who hesitate to accept him for anything else.

The number of those who do so—from ignorance, or distaste, or downright stupidity—is large. It is probable, however, that by the publication of the present volume their ranks will be thinned perceptibly, and their pretensions considerably abated. Mr. Colvin is a determined Landorian; but his Landorism is neither pedantic nor fanatical, and has in no wise debauched his humanity. His judgment of Landor—conveyed in a prefatory note which is certainly one of the best of recent years—is exceptionally generous, both in essence and substance—too generous, I think, to be final. But it is nicely balanced on the whole, and strikes a possible mean between the enthusiasm of disdain and the enthusiasm of admiration. Mr. Colvin takes cognizance not only of what is good and sound in his author, but—to a great extent—of what is bad and false as well. He is quite willing to recognise the fact that the author of Landor's unpopularity is mainly Landor himself; and that, unique as was Landor's talent and notable as is Landor's achievement, the world is not altogether to blame for the attitude of indifference it has hitherto maintained to them. He claims much for the man, and perceives a vast deal in the work; but he admits, more or less explicitly, its many faults—its abruptness, its inconsecutiveness, its want of tact, the unreality of much of it, the egotism of all. His object has been to produce a Landor who shall be generally acceptable: a Landor, that is to say, whose blunders shall be corrected, and whose better qualities alone shall be in evidence. This object he has attained, and eminently. Well planned and brilliantly executed, his work is really a model of its kind. It takes rank with the best anthologies in English; and I cannot choose but believe that it will succeed in conquering for Landor an enduring popularity, and will remain the text-book of his fame and the proof of his greatness as a writer.

I have already referred to Mr. Colvin's Preface. I shall add that it contains, among other notable passages, an analysis of the classic and romantic methods which is comparable with Heine's own. The book proper is divided into three Parts. The first, "Dramatic and Narrative," is subdivided into two sections: of specimens of Landor at his best and most coherent as a writer of what it appears to be the proper thing to recognise as "drama," and of Landor at his best and stateliest as a story-teller and an artist in allegory. In the first, one is surprised (and not pleasantly surprised) to find extracts from the "Conversation" between Peter the Great and Alexis—which Mr. Colvin obligingly describes as "this fierce historic satire"—and that between Fra Lippo Lippi and Pope Eugenius, which contains some of the worst "comedy" ever perpetrated even by Landor. The rest of this section has been chosen with perfect tact, as has the whole of the second. Of the second Part, which is split up into nine subdivisions—of "Religion," of "Love and Human Nature," of "Literature and Language," and so forth—the interest is purely gnomic. It is admirably edited, and its effect is extraordinary. Such a hoard of verbal jewels—of maxims cut like gems, and sentences that ring like golden oracles—has not before, I think, been brought together. The lustre it reflects upon Landor, considered merely as an artist in words, is remarkable; never before have the dignity and beauty of his style asserted themselves to such purpose; never before has the ocular proof of his genius as a writer appeared so majestic and so overwhelming. The third Part—of extracts "Personal and Autobiographical"—affects us in a different way. Before, we have only admired; here, we learn to love. Before, we have dealt with Landor the writer; here, we are brought face to face with Landor the man. The effect is irresistible. Mr. Colvin has performed his task with infinite delicacy and skill, and by selection and arrangement merely has given us a better and a nobler Landor than we ever knew before. No doubt the Landor existed; but he existed in Seven Volumes, and his aspect was vague and nebulous. His editor may be said to have rescued him from himself, to have made him organic and comprehensible, and to have set him full in the light of that affectionate immortality which is, after all, his due.

I regret that the space at my disposal does not permit me to do more than refer in passing to one or two of what I conceive to be the weak points in Mr. Colvin's Preface. As I think, for instance, he is grievously mistaken in his estimate of Landor as a dramatist; and I cannot choose but quarrel with his attribution to Landor of the gifts of heroic imagination and a sound creative faculty. To many of us Landor's imagination is not only inferior in kind, but limited in degree; his creative faculty is limited by the reflection that its one achievement is Landor; his claim to consideration as a dramatic writer is negatived by the fact that, poignant as are the situations with which he loved to deal, he was apparently incapable of perceiving their capacities—inasmuch as he has failed completely and logically to develop a single

one of them; inasmuch, too, as he has never once succeeded in conceiving, much less in picturing, such a train of conflicting emotions as any one of the complications from which he starts might be supposed to generate. To many of us there is nothing Greek about his dramatic work but the absence of stage directions; and that quality of "Landorian abruptness" which seems to Mr. Colvin to excuse so many of its shortcomings is identical with a certain sort of what in mea of lesser mould is called stupidity.

W. E. HENLEY.

The Honourable Henry Erskine, Lord Advocate for Scotland. With Notices of certain of his Kinsfolk and of his Time. By Lieut.-Col. Alex. Fergusson. (Blackwood.)

COL. FERGUSSON has made out of very mixed materials a very readable book, of which a very worthy man is the centre, rather than the soul or hero. He might have done still better if he had on one side been more careful, on another less careful, than he has been. His habit of breaking out, at stages in Erskine's singularly even life, into moralisation and quotation—as when, after telling us of the high jinks of the Edinburgh revellers of the "Beggars' Benison," he reminds us, in the words of George Eliot, that "we cannot reform our ancestors"—is old-fashioned, and apt to be a source of irritation to the reader. Then he is too apologetic when giving the old jokes associated with the name of Erskine. It may be true, as he says, that the jocosity about which he has qualms is attributed to half-a-dozen other people besides Erskine, or that it has already appeared in some collection of the Dean Ramsay or "Joe Miller" order. Erskine's wit was manifested chiefly in the making of puns, which resembled his character in having no subtlety about them, such as that the Dutch fleet, like Lord Kames's guests, were "confined to port," and that—in answer to Dundas's offer of his silk gown during his presumably brief occupancy of the Lord Advocateship—he would never adopt "the abandoned habits of his predecessor." But Col. Fergusson should have remembered that there are thousands of people, at least on this side of the Tweed, who have but a slight acquaintance even with Dean Ramsay's *Reminiscences*, and are altogether ignorant of Miss Nicky Murray or the brutal Lord Braxfield. He would have made his book more lively and more artistic if, regardless of consequences, he had printed every story, familiar or unfamiliar, which could reasonably be associated with his subject.

Henry Erskine deserved a volume of this kind. He was the second of three brothers, whose portraits, as given here, tell their own tale. David, the eldest and Earl of Buchan, stands confessed as the "gowl" of the family—although a very clever and even generous "gowl." It is equally easy to tell from the clear and strong eye of the youngest, Thomas, that he was the true force of the three; it is just such a face as one would

expect to find in the man who, after being soldier, sailor, and preacher—although of "cauld morality" only—went to the English Bar, had the courage to defend Tom Paine and Horne Tooke and to withstand the Regent to his face, and yet won his way to the woolsack. Henry Erskine must surely have been well advanced in life when he sat to Raeburn. The wateriness of eye and the depression of the lower jaw here given suggest a Thackerayan melancholy—as if Erskine were nearing the bottom of his cup, as if the wallet of his jokes were nearly empty, as if something were wanting to complete the measure of his success in life. Yet the face is the face of a man of character, and that is precisely what Henry Erskine was. He was not a profound lawyer. His personality as a politician was not imposing. Although he made a vast number of jokes and wrote an enormous number of verses—Col. Fergusson shows an interesting resemblance between some of his translations and certain admirable ones by Mr. Andrew Lang—and did strenuously all things that were the vogue of the day, with the happy exception of drinking, he will certainly not live as either humorist or poet. Lord Jeffrey thought that a good deal of his style of pleading was acquired in the Scottish General Assembly; yet even of this, Col. Fergusson says,

"The species of oratory which a high authority has described as the best suited to such an audience was precisely that with which Mr. Erskine could at the same time indulge his hearers and his own natural bent—namely, speeches argumentative, declamatory, or humorous, as the occasion might require, with few trammels on account of the demands of either relevancy or pertinency."

But, on the other hand, Erskine was an open-minded, upright, and generous man. His consistency and courage, like his brother's, were beyond question. He was identified from first to last with the Whigs in British, and the "Highflyers," or Evangelicals, in Scotch ecclesiastical, politics; and his loyalty to his comrades is proverbial. Rightly does Col. Fergusson associate him with "the independence of the Scotch Bar," and maintain the truth of the remark, attributed to a poor man threatened with oppression, that so long as "Hairy Askin" lived people of his class need never want a friend or fear a foe. Because he boldly avowed his sympathy with "the reformers," he was ejected from the leadership of the Scotch Bar, otherwise known as the Deanship of the Faculty—by-the-way, Col. Fergusson's account of this incident in Erskine's life is the best bit of narrative he has given us. Like his brother, too, he was attached to home and family, although poor Amanda, whom he idealised in sad doggerel before marriage, turned out after that event a gentle, valetudinarian Martha, known chiefly for having once interrupted her husband's rest with "Harry, lovey, where's your white waistcoat?" Yet, warm-hearted and sociable as Erskine was, he was sensible and "canny." He passed unscathed through the rough ordeal of "seeing life" in Edinburgh; he always carried the cup of conviviality with a steady hand, because he never allowed it to be more than three-fourths full. Although he had not the powerful

brain and did not exercise one tithe of the influence of his contemporary and rival, Dundas, Erskine was a man of higher character, and Scotland has done well to hold him in greater regard.

The most interesting features of this work may be said to be genealogy and Edinburgh. It may be doubted if a man could have been happier in his ancestry and his kinsfolk than Henry Erskine. He had in his veins the best aristocratic and legal blood in Scotland—the blood of the Stuarts and the Dalrymples. Col. Fergusson introduces his readers to a remarkable company of Scotch ladies, from the beautiful and spirited Marie Stuart, Countess of Mar, and the tenderly domestic Frances Fairfax, to Lady Anne Erskine, the pious disciple of Lady Huntingdon; the anxious and superstitious "Aunt Betty;" Mrs. Calderwood, the shrewd correspondent of Lady Mary Wortley Montague; and the lady "the delicacy of whose person and the sweetness of whose disposition made her enjoy two husbands before she attained to the twentieth year of her age." Like good Scotch families, in all ranks—the Carlysles are the latest conspicuous example—the Erskines were warmly attached to each other. Of their mutual and tender solicitude we have here many evidences, not the least interesting being a letter from Thomas Erskine to his eldest brother, in which he writes at length of himself and of his family. As for what Col. Fergusson has to say of Edinburgh in the time of Erskine, most readers will wish there had been more of it. As the book stands, however, it gives the best account we have read of the Edinburgh of a century ago—its balls, its clubs, its frivolities, its social atrocities, of which perhaps the worst is the horrible alcoholic orgy known as "saving the ladies." It is to be regretted that Col. Fergusson was not able to throw more light on the relations between Burns and Henry Erskine. That the two men met and appreciated each other is matter of history—and of the poet's verse. But their mutual understanding does not seem to have been complete. Perhaps Burns was too "democratic" for Erskine, or perhaps Erskine was too "Evangelical" for Burns.

WILLIAM WALLACE.

Kaffir Folk-lore. By G. McCall Theal. (Sonnenschein.)

We offer a hearty welcome to this valuable and interesting collection of Kaffir tales. Many of them are already known to us as having appeared in various South African papers and magazines, and we have often wished that they could be put together in a form which would render them more accessible to the student of folk-lore as well as to the general reader. Mr. Theal's name guarantees their originality and perfect accuracy; in dealing with them we need not be troubled with suspicions of their having been "cooked" for the English market or derived from natives who have been influenced by intercourse with Europeans. The tales, too, are generally complete; it is seldom that they are fragments of older and more intelligible stories. Two versions are given of the first story—

that of the bird who made milk—which it is interesting to compare with each other. The Sechuana version has evidently mixed together two different tales. Cannibals and birds play a great part in these stories, as they do in most specimens of Kaffir folk-lore; and it is difficult not to believe that the introduction of the former points to a time when the Bâ-ntu race was in contact with the cannibal tribes of Central Africa. We have also the story of Hlakanyana, a sort of Kaffir combination of Hop-o'-my-thumb and the Master-thief. Hlakanyana, however, comes to a bad end, as he deserves to do. Curiously enough, there is more of a moral undertone in these Kaffir tales than is usually the case in folklore. With all their general resemblance, too, to the nursery tales of other lands, they have a peculiar and striking physiognomy of their own which shows how far wrong those scholars have gone who have attempted to compare South African and Indo-European folk-lore together. They have simply been misled by collections of Kaffir stories which have received a European colouring.

Mr. Theal adds a number of excellent Kaffir proverbs to his collection of tales, and prefixes to them an interesting account of Kaffir beliefs and customs. When he tells us that the natives "protect their bodies from the effects of the sun by rubbing themselves all over with fat and red clay," we cannot help being reminded how the Greeks, too, in their gymnastic exercises, anointed themselves with oil and dirt, or rather mud, evidently for the same reason as the Kaffirs. Boys, again,

"before being circumcised, are permitted to eat any kind of meat, even that of wild cats and other carnivora; but, after that ceremony has been performed, the flesh of all unclean animals is rejected by them. They use no kinds of fish as an article of diet, and call them all snakes without distinction."

It is curious how prevalent the repugnance to eating fish has been; even the Highlanders on the sea-coast of Scotland used to regard it as unfit for food. Can this repugnance be connected with the fact that among the ancient Egyptians, as among modern Hindus, the sea was unclean? One of the most curious of Kaffir customs is that which forbids a married woman to pronounce any words in which the principal syllable of her father-in-law's name occurs—a custom similar to the Polynesian *tapu*, which also prevails to a limited extent among the Chinese. The custom is illustrated by the story of Tangalimlibo, as the woman who sang the song of Tangalimlibo for Mr. Theal

"used the word *angoca* instead of *amanzi* for water, because this last contained the syllable *nzi*, which she would not on any account pronounce. She had, therefore, manufactured another word, the meaning of which had to be judged of by the context, as standing alone it is meaningless."

It must not be supposed, however, that Mr. Theal's book is of interest to scholars only. The tales in it will be found highly entertaining by every reader. Indeed, it could hardly be otherwise. They constitute the national literature of a people which possesses a strong character and no lack of intelligence.

A. H. SAYCE.

Uganda and the Egyptian Soudan. By the Rev. C. T. Wilson and R. W. Felkin. Maps and Illustrations. (Sampson Low.)

THE joint narrative of Messrs. Wilson and Felkin introduces us to a region of Africa which, ever since the memorable expedition of Capt. Speke and Grant, and the exciting narrative of Mr. Stanley, has held the attention of England. Stanley's announcement that he had succeeded in impressing the powerful ruler of an extensive African empire with the truths of Christianity deeply stirred the feelings of those who look to the teachings of the Prophet of Bethlehem as the surest, if not the only, means of raising man from a state of barbarism to civilisation. Funds for establishing a mission in so promising a field were rapidly forthcoming; and now we have before us the first connected account of the doings of the missionaries. The results, unfortunately, have not fulfilled the hopes that had been raised. Stanley was right, no doubt, when he spoke of Mtesa's willingness to become a Christian; but that monarch, always with an eye to his own advancement, looked less to the spiritual blessings promised than to the prestige and profit which he expected to result from clever Europeans permanently residing at his Court. When the missionaries made their appearance he received them with *empressement*; he allowed religious services to be held in his palace, and, like a well-bred courtier, feigned to take a deep interest in their discourse, but converted he would not be. And when the novelty of the thing wore off, and the mundane advantages expected failed to show themselves, he grew cold, and even hostile. His interest, however, appears to have revived when his ambassadors returned from Europe, and told of the marvels they had witnessed.

Stanley may have exaggerated the importance of Mtesa and his "empire"; but, as empires go in Central Africa, Mtesa is a powerful Sovereign, whose influence is dreaded by all around him. Seated astride the north-western rim of the Victoria Nyanza, a lake the size of all England, he holds sway over a country extending over 100,000 square miles. Mr. Wilson's account of the constitution of this African empire, though far less ample than we should have expected from his long residence in the country, is full of interest.

The King, of the royal race of the Wahuma, who founded the now collapsed empires of Kittara and Meru, traces back his descent for thirty or forty generations. He and three hereditary dukes, or *bakungu*, form the aristocracy of the country. It is the *bakungu* who, on the death of the King, select among his children the prince who is to succeed him. During the minority of the heir his mother acts as regent; and, when he ascends the throne, his brothers, with the exception of two or three who are kept as a "reserve," are burnt at the stake. The King, who thus steps over the ashes of his own brothers into power, is not, however, an absolute Sovereign. He is, in truth, but the president of a *luchiko*, or Council of Notables, which consists of the three *bakungu*, the *katikiro*, or Lord Chancellor (who holds office during the King's pleasure, and who, though generally of base origin, takes precedence of all other nobles), the *batongoli*, or life chiefs, and a few Court

officials, including the head cook and brewer. This dependence upon a council may possibly explain much of what appears fickle in the King's conduct, for we learn that the nobles of Uganda are as strictly conservative as are the nobility in other lands, and strenuously oppose the supersession of old customs.

The people are divided into *bakópi*, or free-men—who may rise to be chiefs—and slaves taken in war and their descendants. The slaves, we are told, are "fairly well off, and not often badly treated, living often on a footing of members of the family." Far different, however, is the lot of the slaves who are sold to the Arab merchants. Mr. Wilson shows very conclusively that slaves and ivory are, under present conditions, the only articles of export which will pay carriage down to the coast; and in proportion as ivory gets scarcer so does the demand for slaves increase. The evil can be cured only by freely opening Central Africa to legitimate commerce—or, let us add, by manufacturing in the heart of Africa itself those articles for which the progress of the natives on the road to civilisation has created a demand.

Of the Waganda both Mr. Wilson and Mr. Felkin speak in terms of praise and hope. They are in many respects superior to their neighbours. They manufacture their own iron implements, produce capital pottery, are good wood-carvers, and excel in the dressing of skins. They do not render themselves hideous to the sight by disfiguring their persons, and are one of the few African tribes that wear decent clothing. On the other hand, they show an utter disregard of truth, are drunkards, and gluttons. Taking, however, their good qualities with the bad, it is plain that they are capable of being raised in the scale of humanity. Their religion teaches a belief in a Supreme Being, or Katonda—the creator of all. They have no images or outward symbols of this creator, and look upon him as far too exalted a personage to interfere in the concerns of man. Of course, they believe in a devil and in spirits, or *lubari*, whom they seek to propitiate, as do most uneducated people, even in Europe; but their belief in a Supreme Being ought to render them accessible to an unsophisticated type of Christianity.

Woman holds as low a rank in Uganda as she does in other parts of Africa; and this, no doubt, is in a large measure owing to the preponderance of the female sex. Mr. Wilson arrives at the startling conclusion that there are 350 females to every 100 males. Among the causes which contribute to this result, he mentions bloody wars—in the course of which all full-grown men made captives are put to death—and the excess of female births. The birth-rate, at the same time, is very low, for women scarcely ever bear more than two or three children in the course of their lives; and this is only what might be expected, for after a woman has borne a child she lives apart from her husband for two years, at which age infants are weaned. Mr. Felkin bears out these facts, for he tells us that King Mtesa, who is credited with having 7,000 wives (although he himself confesses complete ignorance of the number), acknowledges having 158 children, of whom only seventy are sons. Under these circumstances, women

are naturally a drug in the market, and Mr. Wilson has often been offered one "in exchange for a coat or a pair of shoes." At the death of the husband, the wives pass with the other property to the heir-at-law—that is, a mother becomes the property of her own son.

Mr. Felkin describes the countries to the north of Uganda; and his animated account of them is well worth perusal, on its own merits no less than because of the interest which naturally attaches to regions with which the names of Sir S. Baker and Col. Gordon will for ever be associated. Mr. Felkin's account of the provinces of the Upper Nile and Bahr el Ghazal is highly satisfactory; and as long as their government is entrusted to men like Dr. Emin Bey (whose merits as a geographical explorer have frequently been referred to in the pages of the ACADEMY) there is no fear of a return to the evil days of slave-hunting. Constant vigilance, however, is required, and in the districts which lie beyond the influence of the authorities the slave trade appears still to flourish. Of the horrors during the time antecedent to Col. Gordon's stern rule the work before us furnishes many harrowing examples. The roads by which the slave caravans passed can still be distinguished by the human bones, often those of little children, which are strewed along them. The story of Capsum, a little slave-boy presented to the author by Statin Bey, is told with touching simplicity. His home stood "far away" from Dara, many days to the south, in a land of running waters. His father must have been a man of some substance, for he had cows and sheep; and, besides the necessary food, the ground he cultivated yielded cotton, which was spun and woven for the use of the family. Capsum, like many another unfortunate, owes his liberation to the "Kurnuk," or Col. Gordon, whose gray eyes struck terror into evil-doers, but whose memory is affectionately cherished by the people over whom he was called to rule. "Where government is conducted as it is by the present governor of the Equatorial provinces," so says Mr. Felkin, "the natives are in far better circumstances than under their own despotic and brutish kings." Alas! that all the good seed sown in this remote part of Africa should be threatened with destruction through the unhappy events now going on in Egypt.

The scientific Appendices include the result of anthropological measurements of fifty-nine natives made by Mr. Felkin, a list of plants collected by Mr. Wilson, vocabularies, and meteorological observations. These latter are of considerable importance; and, had a mercurial barometer been available instead of aneroids, subject to uncertain and incalculable variations, they would have enabled us to determine very accurately the elevation of the Victoria Nyanza above sea-level. The result deduced by me—4,244 feet—must be looked upon as a mere approximation; and only when a traveller shall have succeeded in carrying to the lake a mercurial barometer can we expect to obtain a trustworthy estimate of its height. Mr. Felkin's map of the route from Gondokoro to Dar Fur possesses substantial value. Taken all in all, the book of the two missionaries presents many features of

interest, and ought to prove equally acceptable to the general reader and the student of geography.

E. G. RAVENSTEIN.

MDME. DE LA FAYETTE'S HENRIETTA OF ENGLAND.

Histoire d'Henriette d'Angleterre. Par Mdme. de La Fayette. Avec une Introduction par Anatole France. (Paris: Charavay.)

THE activity of the French typographers in the republication of their classical writers seems to have no limit. This is the third volume of a new series which is to embrace the chief masterpieces in verse and prose from Montaigne to Beaumarchais. It has a good deal to recommend it, and will, no doubt, be successful. The size and shape of the volumes—a square 12mo—are convenient; the paper is excellent; the type (elzeverien) decidedly more pleasing to the eye than either that of the "Grands Ecrivains de la France" of Hachette or the "Petite Bibliothèque littéraire" of Lemerre; it is not so dark and heavy as the one, nor so sharp and dazzling as the other. The amount of note and commentary also appears to be regulated by a sound judgment—neither too full nor too scanty. The neglect of this moderation is the one serious objection which can be made to Messrs. Hachette's really superb publication; certainly the annotations of such scholars as Monmerqué and Boislisle are welcome under almost any conditions. Still, it is a severe tax on the shelf-space of a private library to find room for fourteen stout octavos, containing Mdme. de Sévigné's letters; and where can one hope to stow away the fifty volumes of St-Simon's *Mémoires* when they appear, if they ever do appear? Yet, after all is said, one cannot but be amazed at the variety, beauty, and abundance of the books now publishing in France, whose printers seem determined to surpass the achievements of their great predecessors in the sixteenth and seventeenth centuries.

We regret to be forced to add that the editor has not done his share of the work by any means as well as the publisher. M. Anatole France's Introduction has considerable literary merits, to which we shall presently refer. But in the cardinal virtue of accuracy he does not shine. In two places we notice such serious misprints of "date" as 1644 for 1664 (pp. xv. and l.). Even the text of Mdme. de La Fayette's charming opuscule has not been read and corrected for the press with care—*e.g.*, "Il déclara au roi qu'il ne consenteroit jamais à lus [sic] laisser faire une alliance si disproportionnée." This is simply negligence, though of a very reprehensible kind. But we find traces of ignorance as well. The editor actually supposes that the Dukes of Buckingham who perished on the scaffold in the times of Richard III. and Henry VIII. (Henry and Edward Stafford) were of the same family as George Villiers Duke of Buckingham, who was assassinated by Felton. The study of genealogy is not a very exalted one, but it has its uses on condition of being severely accurate. Mdme. de La Fayette had made the mistake of saying

that the Buckingham of Charles II.'s time was "the son of the Buckingham who had been beheaded," which was probably a mere slip of the pen for assassinated. M. Anatole France takes upon himself to correct this error, and falls into much more serious errors himself:—

"Les deux membres de cette famille qui eurent le sort que Madame de La Fayette attribue au favori de Charles I^r sont Henri duc de Buckingham qui eut la tête tranchée sous Richard III. en 1483 et Edmond fils de Henri qui mourut par le même supplice sous Henri VII. en 1521."

Besides the immense mistake of confusing the families of Stafford and Villiers, the reader will notice two minor errors. Henry VII., as everyone knows, died in 1509, and yet M. France makes him survive till 1521. It was not Edmond but Edward Stafford Duke of Buckingham who was beheaded in the last-named year. After such a note as that it is impossible to trust M. France any further than one can see him. All comfort and repose in reading his annotations are at an end. We know not what spurious information disguised as knowledge may be palmed off upon us just when we are not in a position to verify it for ourselves. By an error in imposing or making up the formes several pages in the Appendix are entirely confused. Thus the sequence of p. 154 is found on p. 157 and the sequence of p. 155 on p. 154. Such carelessness is without excuse, and the fact that M. France writes well and with true insight rather increases one's regret to find him so wanting in the humbler qualities of an editor.

Henrietta Duchess of Orleans, youngest child of our King Charles I., is one of the most graceful figures in history. Scarcely of any other Princess is there such unanimous and enthusiastic testimony as there is to her unrivalled sweetness and charm, by which both sexes were alike fascinated. Mdme. de La Fayette, in the work before us, says, "Never was Princess so equally capable of making herself loved by men and adored by women." Henrietta seems to have united in herself the most attractive qualities of her Stuart and Bourbon ancestors—the witchery of Mary Queen of Scots, and the popular manners and masculine sense of Henry of Navarre. Her mind was strong and penetrating, and well nourished by study. "Under her smiles," said Bossuet, "and that light air of youth which seemed only made for pastime, was hidden a seriousness and perspicacity which astonished those who dealt with her." But her most marked trait was a winning, sympathetic softness (*douceur*), which, as it was said, seemed to ask people to give her their hearts. It was agreed that in this respect she was unlike other royal persons—that her sweetness was genuine, and not the result of artifice or policy. Her personal attractions were of that radiant kind which enforces instant homage and admiration; regular, yet animated, features, a complexion of extraordinary purity, lustrous blue eyes—so dark that they were commonly taken for black; a sylph-like grace of carriage; all her whole body seemed instinct with *esprit*, which she "had down to her feet," says Coisac Bishop of Valence, who adds, "and she danced better than any woman in the world." She

was mourned with a fidelity rare in Courts. "Her loss," says M^{me}. de La Fayette, "is one of those for which there is no consolation, and which leave a bitterness that lasts through life." Cosnac, in his *Mémoires*, writes: "As there have been persons who have died of grief, it is shameful to me to have survived mine. If I had had really a tender heart, it must have cost me my life." Her sudden and frightful death has been made known to all by the majestic eloquence of Bossuet's funeral oration; but those who would realise its heartrending pathos must turn to the last part of this little work of M^{me}. de La Fayette. There are not many pages in the literature of any country more remarkable for passion hushed into calm by its own intensity. It seems nothing but a bare record of facts—and yet it is one of the most pathetic pieces ever written. No reflection is made by the writer on her own feelings; no expression even of sorrow is suffered to escape. The depth of the silent grief is only shown by the vivid objective presentation of the whole scene, the record of every touching trait and circumstance which marked the last hours of the loved one. A better example could hardly be found of the artistic power of genuine feeling, or one more fitted to show how passion seeks a simple and direct utterance in proportion to its strength.

M^{me}. de La Fayette herself was a hardly less attractive and interesting character than her own adored Princess. She wrote little, but her few works are among the purest of the French classics. She did for French fiction what Wordsworth did for English poetry, and with more unchequered success. *La Princesse de Clèves* is one of the most perfect works of its kind in any language. Prolonged ill-health, and the languor it produced, limited her work to a few opuscules, but they are gems. Her principles in the matter of composition were the most austere. A period suppressed she said was worth a *louis d'or*, and a phrase twenty *sous*. She had such dislike for writing that she declared that if she had a lover who expected a letter from her every day she would break with him. Her friend, M^{me}. de Sévigné, was never tired of praising her "*divine raison*." A new application of the word *vrai* (true) was invented in her behalf to express the clear sincerity of her character and the vigour of her mind. She was a warm friend and an affectionate mother, but she so entirely eclipsed her husband that nearly all trace of him is lost, and even when he died is unknown.

M. Anatole France's Introduction, as I said before, has great merit; it is full of bright *aperçus*, expressed with the finish which the French bring to these things. In it will be found a fresh and suggestive study of Madame Henriette's character, two unpublished letters of Marie de Gonzague (Queen of Poland), and other interesting topics treated with insight and ability. M. France discusses the vexed question whether Henrietta was poisoned or not; and one is glad to see that he adopts the sensible view of Littré, that she died from natural causes, in favour of which the medical evidence, viewed in the light of modern science, seems clearly preponderant.

JAS. COTTER MORISON.

THREE BOOKS ON SOUTH AFRICA.

Cetywayo and his White Neighbours. By H. Rider Haggard. (Trübner.) A man must be both bold who ventures on a new work upon South Africa, and credulous if he expects it to be read. Mr. Haggard is aware that the public are tired of the subject, but writes with three objects:—

(1) "To give a true history of the events attendant on the annexation of the Transvaal, which act has so frequently been assigned to the most unworthy motives, and has never yet been fairly described by anyone who was in a position to know the facts;" (2) "To throw as much publicity as possible on the present disgraceful state of Zululand resulting from our recent settlement in that country;" (3) "To show all interested in the Kaffir races what has been the character of our recent surrender in the Transvaal, and what its effect will be on our abandoned native subjects living in that country."

The author has resided in various parts of South Africa from a period anterior to the annexation of the Transvaal, and has evidently been an intelligent and accurate observer of all that has happened since. We cannot always agree with him in his deductions from facts; and we must still think the annexation a most ill-advised measure, and the principal source of the misfortunes which have followed it. But when we come to his stirring account of the late Boer War, we go along with him, and heartily join in his pungent criticisms. He does not exaggerate the harm done by the Midlothian speeches; nor is it too much to say, as he does, that, humanly speaking, many a man would have been alive and strong to-day whose bones now whiten the African Veldt had those reckless words never been spoken. On the three great questions which loom in the future, and no distant future—the state of Zululand, the Dutch supremacy, and the enormous increase of the native population—Mr. Haggard looks despondingly; and, to judge by the conduct of affairs in the past, there is nothing to warrant a more hopeful view.

A Defence of Zululand and its King. By Lady Florence Dixie. (Chatto and Windus.) Lady Florence Dixie is well known as an ardent champion of Cetywayo, and in the present pamphlet makes out a strong case of him. She argues her point with much ability, and supports her view by passages from Blue Books and despatches, which are sufficiently convincing. The ex-king's star is at present in the ascendant; and now that his restoration has been promised, we may say that he owes much of his success to his lady friends.

Peace and War in the Transvaal. By Mrs. Walter H. C. Long. (Sampson Low.) In all national emergencies there are always to be found Englishmen equal to the most serious positions in which circumstances place them. This was especially the case in the Indian Mutiny, and it is comforting to find that it was still so in the Boer War. The siege of the camp at Lydenberg may have been overlooked by many in the more startling events that then so painfully occupied public attention, but it is a story which it is impossible to read without admiration, and it could not be better told than it is in Mrs. Walter Long's modest and unpretending little book. Her husband, the youngest officer in the 94th, was left with fifty-three men in charge of the stores at Lydenberg when the rest of the regiment started on their disastrous march to Pretoria. Mr. Long, who was only twenty-two years of age, showed remarkable capacity and energy in the difficult and trying position in which he was placed. He lost not a moment in fortifying the open camp just vacated by the regiment, and was ready for the Boers when they began the attack, 700 strong. For eighty-four days he held his fort till the war was over.

The men under so good a leader behaved admirably; and no doubt the example of Mrs. Long, the only woman in the camp, who bore every discomfort and hardship most cheerfully, must have had an excellent effect on them. A rivulet ran through the camp, but was soon cut off by the enemy; and the siege having been begun in a time of great drought, the well in the camp after a time began to fail, and the little garrison suffered much from thirst. This was at last alleviated by heavy rains, which brought with them fresh discomforts, for the huts had been unroofed to avoid the danger of fire, and there was no protection from the drenching storms. Mrs. Long does justice to the Boers, whom she found after the siege very civil and friendly. Strict discipline was maintained in the besieging force by their leader Piet Steyne, who protected the town of Lydenberg from pillage, and flogged one of his men for addressing Mrs. Long in a jeering tone. We must not omit mention of Mr. Walsh, a Roman Catholic clergyman, who came out of the town of Lydenberg to the camp, voluntarily endured the hardships of the siege, and was of the greatest help to all, encouraging and cheering the men, and working with them himself. We trust that weariness with South African literature will not deter any of our readers from spending an hour with Mrs. Long; her book can easily be read in that time. The defence of Fort Mary at Lydenberg is a bright spot in a very dreary prospect.

CURRENT LITERATURE.

The Home Life of Henry W. Longfellow. By Blanche Roosvelt Tucker-Machetta. (Sampson Low.) This little book records some reminiscences of Longfellow's home-life and conversation by a lady who saw the poet in the domestic circle on several occasions during the last two years of his life. The poet's personal appearance, as well as his likes in the matters of books, furniture, and food, are set forth in great detail; but, with one or two exceptions, the reader will not be instructed as to the sources or circumstances which inspired his pen. But Mrs. Machetta has put on record the fact that Longfellow admitted the beautiful prose-sketch *Hyperion* to have described an episode in his own life. The original of Fanny Asburton, the heroine of *Hyperion*, was Miss Fanny Appleton, who subsequently became the poet's second wife. The general impression left on the mind of the reader will be that Longfellow was an affectionate father, a sincere friend, and a courteous host, and that he was endowed with a singularly modest nature by no means accessible to flattery. Although the American poet had travelled in many countries and spoken to men of all nationalities and religions, he never seems to have acquired much knowledge of the ways of this world. An amusing instance of his ignorance in this respect is afforded by the account of his relations with Jules Janin. It seems that Longfellow met Janin in Paris, when the latter was entering on his career as a literary critic, and that Longfellow was invited to dine in Janin's chambers, where he met a young lady who was introduced to him as M^{me}. Janin. Ten years later Longfellow again met Janin, and a second time dined with his friend, who had now become a man of light and leading among Parisian journalists. Again the American poet was introduced to M^{me}. Janin, but, failing to recognise his acquaintance of former years, he took his host aside and expressed his surprise that she should have changed so much. "When did you meet her?" said Janin eagerly. "Why, let me see," said the American, pondering, "about nine or ten years ago, and since then she is wonderfully altered." "Great heavens!" answered Janin in a serious tone, "are you jesting? Did you

think this the same one? Who knows how many Madame Janins there have been during that time? Longfellow replied quietly, 'And this one?' 'Ah, ha!' his interlocutor added, 'this time, mon cher, I have been caught myself, and the real Madame Jules Janin stands before you; but à propos of our little dinner in the Quartier Latin, nothing to my wife of that, I beg; otherwise your evening tonight might be less tranquil.'

MR. W. C. HAZLITT'S second series of *Bibliographical Collections and Notes* (Quaritch) is the result of many years' searches among rare books, tracts, ballads, and broadsides by a man whose specialty is bibliography, and who has thus produced a volume of high value. If anyone will read through the fifty-four closely printed columns relating to Charles I., or the ten and a-half columns given to "London" from 1541 to 1794, and recollect that these are only a supplement to twelve columns in Hazlitt's *Handbook* and five and a-half in his first *Collections*, he will get an idea of the work involved in this book. Other like entries are "James I.," "Ireland," "France," "England," "Elizabeth," "Scotland" (which has twenty-one and a-half columns), and so on. As to the curiosity and rarity of the works that Mr. Hazlitt has catalogued, anyone who has been for even twenty or thirty years among old books will acknowledge that the strangers to him are far more numerous than the acquaintances and friends. This second series of *Collections* will add to Mr. Hazlitt's well-earned reputation as a bibliographer, and should be in every real library through the English-speaking world. The only thing we desire in it is more of his welcome marks and names, B. M., Britwell, Lambeth, &c., to show where all the books approaching rarity are. The service that these have done in Mr. Hazlitt's former books to editors for the Early-English Text, New Shakspere, Spenser, Hunterian, and other societies, &c., has been so great that we hope he will always say where he has seen the rare books that he makes entries of.

The State and the Church. By the Hon. Arthur Elliot. "English Citizen" Series. (Macmillan.) The student engaged on a summary of the relations between the State and the Church has our "heartfelt sympathy." The connexions are so varied and the subject so overlaid with doctrinal strife that the task must try the knowledge of the most learned in ecclesiastical law and the impartiality of the historian the least fettered by religious prejudice. It must be confessed, even by those members of the Church of England who are possessed of "distinct" Church views on the thousand-and-one points of difference that divide the various sections of the Church, that Mr. Elliot has acquitted himself ably in spite of all his difficulties. For ourselves we can say that we have read his book from the beginning to the end without finding any trace of the religious opinions which he entertains. On some points of detail, chiefly on the temporal affairs of the Church, we may confess to a different opinion from Mr. Elliot. We do not agree with him in his description of the position (p. 36) of those clergymen who used to be known by the objectionable title of "perpetual curates;" and we think that in the second part of the note on the preceding page some qualifying words of an important character have been omitted. The work of Dr. Cove on *The Revenues of the Church of England*, which Mr. Elliot quotes from, is still, though published in 1816, the best authority on its emoluments; but it is, no doubt, from its pages that the author of this handbook has drawn the erroneous assertion that one of the chief sources of the income of the Church is derived "from fines on renewals of leases." Nearly all the episcopal and capitular estates are now under the management of the Ecclesiastical

Commissioners, and it is the invariable principle of that body to refuse to renew Church leases on payment of fines. This treatise is a useful summary of the past history and present position of an organisation which must, in a few years, become the centre of political agitation.

On the Construction of Roofs. By E. Wyndham Tarn. (Crosby Lockwood and Co.) This rudimentary treatise is intended to introduce the student of architecture to the first principles upon which the roofs of buildings are constructed, and to enable him the more readily to understand the more elaborate works upon the subject. This very important, though unambitious, function it admirably fulfills, and is a worthy contribution to the series of books on practical architecture which the publishers have for many years been giving to the public. Mr. Tarn has never, so far as we know, busied himself much with what may be called the transcendentalism of the art of building; and certainly his present little volume keeps very close to the ground, and must stand or fall on considerations of immediate usefulness, not only to the architect, but also to the actual operative. Beginning with a chapter on the objects of a roof (wherein differences of design and material, determined by climatic differences, are dwelt upon), the author goes on to describe every kind of wood roof, from the simple shed-roof to the V and M roofs, the Mansard and the open-timbered cathedral roof. In each case a specific reason, based on fundamental principles of structure, is assigned for every addition of a principal, purlin, strut, or brace; and so the student is enabled, through the channel of a very simple definition, to arrive at a correct idea of the causes of what is called a "thrust," a "subsidence," or "settlement," and to learn an accurate code for the distribution of the structural load. Perhaps the section of the work dealing with iron roofs is, on the whole, most valuable as affording a view of the methods employed in modern buildings of enormous span where, as in a railway-station, light is a primary necessity. The tables given are often valuable, as, for instance, Tredgold's table designed to show the maximum pitch to be given to roofs according to the nature of the material of the covering, and also the pressure which such material produces on every square foot of roofing. We suspect, however, that architects are much more frequently influenced by aesthetic than mathematical considerations in determining pitch. For example, roofs were erected in England up to the twelfth century of a very low pitch, and during the Gothic period of the three succeeding centuries of a very high pitch, without any violent climatic change to account for the altered fashion. Then, about the sixteenth century, the high-pitched roofs were taken off the cathedrals and low-pitched ones (sometimes lead-flats) substituted. In the present "Queen Anne" revival it is obviously a chance whether the roof be high or low as to pitch, and considerations of whether rain or snow is the more frequent in any district operate but little against the argument of elevational appearances. One interesting branch of the subject Mr. Tarn has not exhaustively dealt with—we mean the covering of roofs. In the south of England red tiles are largely employed, and no doubt they make, on the whole, the warmest, most durable, and beautiful covering; but slates, and sometimes slabs, are often both convenient to use and pleasant to the eye. Certain of the Cumberland and Westmoreland slates (as, for example, the green slates from the Tilberthwaite quarries and the gray-green from Coniston Old Man) are, though heavy as to per foot pressure, very beautiful, and work well with red-faced pressed bricks. Then certain of the Welsh slates, both *court* and *tors*, are admirable; and for large ware-

houses and other lofty buildings of wide span and low pitch the cheaper and heavier qualities of Penrhyn slates make the best possible covering. Messrs. Crosby Lockwood and Co. have given the public an excellent little treatise which any non-professional reader might find interesting and well worthy of purchase at its popular price.

NOTES AND NEWS.

CAPT. RICHARD F. BURTON'S long-promised work on the sword will have for its full title *The Book of the Sword*: being a History of the Sword and its Use from the Earliest Times. As we have already announced, it will be published this winter by Messrs. Chatto and Windus. Its form will be small quarto, with about four hundred illustrations.

MESSRS. CHATTO AND WINDUS' other announcements include *Social Life in the Reign of Queen Anne*, by Mr. John Ashton, with one hundred drawings by the author after old engravings; *Twenty Years of a Publisher's Life*, by Mr. Alexander Strahan, with portrait and illustrations; *The Natural History of the Poets—Birds*, by Mr. Phil. Robinson; and a *Dictionary of the Drama*, by Mr. W. Davenport Adams.

In fiction, the same publishers announce:—*Kept in the Dark*, by Mr. Anthony Trollope; *Foxglove Manor*, by Mr. Robert Buchanan; *Dust*, by Mr. Julian Hawthorne; *All Sorts and Conditions of Men*, by Mr. Walter Besant and the late James Rice, illustrated by Mr. Fred Barnard; *Val Strange*, by Mr. D. Christie Murray; *The Golden Staff*, by Mr. Charles Gibbon; as well as new novels by Mr. Wilkie Collins, Ouida, Mr. F. W. Robinson, and the author of *A French Heiress in her own Château*.

WE hear that Mr. Talboys Wheeler's *Short History of India*, published two years ago by Messrs. Macmillan and Co., has been adopted by the University of Calcutta as the text-book in Indian history for the examinations for degrees in B.A. and M.A.

WHAT Karl Andresen did for German on a small scale in his *Deutsche Volksentymologie* (1876) has been attempted for English in a forthcoming volume on *Folk-entymology*, of a much more elaborate description, by the Rev. A. Smythe Palmer. It will be published this autumn by Messrs. Bell and Sons.

MESSRS. HURST AND BLACKETT will shortly publish a new novel in three volumes by Mrs. Spender, entitled *Gabrielle de Bourdaine*; and also *The Brandreths*, by the author of *Strictly Tied Up*, who some while ago disclosed himself as Mr. Beresford-Hope.

WE understand that an article by Sir J. H. Ramsay on the accounts of Henry IV., in continuation of a former one on the accounts of Richard II., will appear in the September number of the *Antiquary*.

MESSRS. W. SWAN SONNENSCHEIN AND CO.'S "Illustrated Library of the Fairy Tales of All Nations" seems to have met a want. The following volumes are already announced as in second editions:—Caballero's (Spanish) *Tales*, Croker's *Irish Fairy Legends*, Gustafsson's (Scandinavian) *Tea-Time Tales*, Hauff's (German) *Fairy Tales*. The publishers' list includes many new volumes for the coming season, representing (among others) Portugal, the Basque Provinces, Iceland, Modern Greece; and, in an Extra Series of the same library, the *Gesta Romanorum* and a collection of Chap-books.

A PROPOSAL has been started to place a bust of Longfellow in Westminster Abbey by public subscription. That the people of this country owe more to Longfellow than they ever paid him during his life is very certain. But it may

be doubted whether a bust in the Abbey would be the most appropriate way of cancelling that obligation, nor are we informed whether the scheme has received the approval of the authorities. Those interested in it may communicate with Mr. W. C. Bennett, Hyde Cottage, Royal Hill, Greenwich.

THE publication of a curious collection of the London signs of booksellers, publishers, and printers up to the end of the seventeenth century will be commenced in the September number of the *Bibliographer*.

THE September number of the *Century* will contain a portrait of Rebecca Gratz, a Jewess of Philadelphia, who is said (we know not on what authority) to have been the original of Rebecca in *Ivanhoe*. The story goes that Washington Irving, who knew her as the friend of his early love, Matilda Hoffman, described her to Scott.

MR. WILLIAM PETERSON, formerly scholar of Corpus Christi College, Oxford, and recently assistant to Prof. Sellar at Edinburgh, has been appointed principal of the new University College at Dundee, which it is proposed to open by the beginning of next year.

THE English Dialect Society have undertaken to print Mr. H. Percy Alsopp's glossary of public-school words and phrases, and also (in conjunction with the Devonshire Association for the Advancement of Science, Literature, and Art) the list of Devonshire plant-names compiled by the Rev. Hilderic Friend.

THE Rev. J. R. Boyle, of Hull, has in preparation an elaborate Swedenborg bibliography, to be entitled *Bibliotheca Novae Ecclesiae*. It is intended to comprise a description of every book and tract in connexion with Swedenborg and the New Church published in England, the Continent, America, and the colonies. The first part will give a list of theological works by members of the New Church, from Swedenborg downwards. Mention will be made of every edition and translation of Swedenborg's own writings. The second part will give a list of secular works by members of the New Church, which will include Mrs. Strutt's novels, Dr. Wilkinson's medical works, Prof. Parsons's legal treatises, and Mr. Worms' books on art. The third part will give a list of works written in opposition to the New Church. It is estimated that the total number of titles will be about 6,000, and to each a short descriptive notice will be appended.

WE hear that an English translation will be undertaken of Scherer's *Geschichte der deutschen Literatur*, to which reference was made in the ACADEMY of last week, as soon as the work is completed. It is highly spoken of in Germany, where it bids fair to become the standard authority—at least for a time.

WE are asked to state that the Library at Lambeth Palace will be closed for the recess for six weeks from August 29.

IT is stated that Dr. Georg Brandes, the celebrated Danish author, will shortly return home from Berlin, where he has been residing for some years past. His fellow-countrymen have guaranteed him an income of 4,000 crowns for ten years, with the single stipulation that he shall deliver public lectures on literature at Copenhagen.

THE Hungarian novelist, Moriz Jokai, is engaged on a new novel, the scene of which is laid in the time of the Crusades.

WE hear from Russia that M. Nemirovich-Danchenko will shortly publish a volume containing personal reminiscences of the late Gen. M. D. Skobelev. During the campaign of 1877-78 he was attached to Gen. Skobelev's division as correspondent of a Russian news-

paper, and formed very intimate relations with him. The book will contain a number of characteristic anecdotes of the deceased general.

IN a second paper upon "The Hazardous State of Literary Property in the Sixteenth Century," read before the Académie des Inscriptions, M. Ch. Nisard took up the cause of a certain Suffridius Petrus, a Frisian by birth, and Professor of Law at Cologne, who died in 1597. It appears that he had devoted much labour to textual criticisms of Cicero, which he proposed to publish under the title of *Castigations*. For the purposes of printing, he handed over his MS. to a friend, Janus Wilhelms, of Lübeck, who was to add his own corrections and publish the whole as a joint work. But they both died before the work was printed; and when it appeared at last, in 1618, the entire credit was given to Janus, with whom it has ever since remained, although, according to M. Nisard, the substance of it was really written by Suffridus.

THE *Revue politique et littéraire* for August 19 contains two articles of English interest—one is an estimate of the influence exercised in France by English literature during the second half of the eighteenth century, by M. Raoul Rosières; the other is a review, by Arvède Barine, of two English novels—Mr. Murray's *Joseph's Coat* and Mr. Gibbon's *A Heart's Problem*.

IT is beyond dispute that French papers give more space to English literature than our English papers do to French literature. Only last week we noticed M. Darmesteter's appreciation of "Hervé Riel" in the *Parlement*. Another recent number of the same paper contains an elaborate review, by M. René Tasselin, of the Hon. Roden Noel's pathetic poem *A Little Child's Monument*, to which, we believe, the ACADEMY was the first to call attention.

MR. PARKMAN'S work upon the Jesuits in North America during the seventeenth century has been translated into French by the Countess de Clermont-Tonnerre.

A CORRESPONDENT writes that one of the most striking, but improbable, incidents in *John Inglesant*—the meeting with, and forgiveness of, the murderer of his brother—is evidently taken from the life of Saint John Gualberto, the founder of Vallombrosa, who died July 12, 1073. In Milman's *History of Latin Christianity*, (iii. 476) the story is thus related:—

"He was of noble Florentine birth; his brother had been murdered. The honour of his house, paternal love, the solemn imprecation of his father, imposed upon Gualberto the sacred duty of avenging his brother's blood. He brooded in fixed and sullen determination over this settled purpose. One day (it was Good Friday) he met his destined victim, the murderer, in a narrow pass; he drew his sword to plunge it to the heart of the guilty man. The assassin attempted no defence, but threw himself from his horse, and folded his arms over his breast in the form of a cross. Gualberto held his arm—he forgave for the sake of that holy sign. He rode on to pay his devotions in the church of San Miniato; the crucifix seemed to bow toward him as if in approval of his holy deed. From that moment Gualberto was a monk in heart as in life."

In *John Inglesant* it is the murderer, and not the merciful avenger, who becomes the monk.

Correction.—Owing to the non-return of a proof, there were some misprints in Capt. Burton's article on "The Trieste Exhibition" which appeared in the ACADEMY of last week. The following proper names require correction:—Dr. Bergatti should be "Dr. Bujatti"; Baron Marco Morpengo should be "Baron M. Morpurgo"; Baron Pasic should be "Baron Pino".

AMERICAN JOTTINGS.

IN order, apparently, to avoid an unseemly competition after their death, the poets Whittier and Wendell Holmes are both reported to have made arrangements that their biographies shall be undertaken by Mr. F. H. Underwood.

MR. W. D. HOWELLS, the novelist, who has recently arrived in England, proposes to spend at least twelve months in Europe.

THE Rev. Edward Abbott, editor of the *Literary World* (Boston) who is travelling in Europe, has left London en route for France, Switzerland, Belgium, and the Rhine.

THE *Oncle* announces that a translation of Machiavelli's historical, political, and diplomatic writings, by Mr. Charles E. Detmold, will be published this autumn by Messrs. Osgood, of Boston. No complete translation of Machiavelli's correspondence on his many diplomatic missions has before appeared in English.

MESSRS. STODDART AND CO., publishers, of Philadelphia, are bringing out an important work, entitled *The American Supplement to the Encyclopaedia Britannica*, consisting of original articles by American and European writers, bringing all the most important subjects down to the point of the latest information. Prof. Robert Ellis Thompson, Ph.D., is acting as editor-in-chief, with a competent staff.

LIEUT. F. V. GREENE, the historian of the late Turco-Russian War, and author of *Army Life in Russia*, has written the leading article in the *Critic* of August 12, taking as his text the official records of the Franco-Prussian and the American Civil Wars.

MR. HENRY J. MORGAN, Keeper of the Records at Toronto, has just issued the third volume of the *Dominion Annual Register and Review*, which covers the two years 1880 and 1881. At the end is a summary of achievements in literature, science, and art. Excluding Mr. Goldwin Smith's *Couper and Lectures and Essays*, the most important works of Canadian authors seem to have been Ryerson's *Loyalists of America*, Rattray's *Scot in British North America*, Gagnon's *Chansons populaires du Canada*, and Todd's *Parliamentary Government in the British Colonies*. There are seven historical societies in the Dominion, one of the youngest, that of Nova Scotia, being perhaps the most vigorous.

MR. MORGAN, we learn from the *Nation*, is now engaged in preparing a new edition of his *Sketches of Celebrated Canadians and Persons connected with Canada*. He has also in hand a *Bibliotheca Canadensis*; or, Manual of Canadian Literature.

MESSRS. CASSELL, PETTER, GALPIN AND CO. will publish from their New York house a *Constitutional History of the United States*, which has been written, printed, indexed, and bound in America.

THE forthcoming volumes in the "American Statesmen" series, published by Messrs. Houghton, Mifflin and Co., of Boston, will deal with John Randolph, James Madison, James Monroe, Henry Clay, and Daniel Webster.

THE *Penn Monthly* has ceased publication with its July number. It was started about twelve years ago by members of the Pennsylvania University.

SPANISH JOTTINGS.

THE *Euskal-Erria* states that the veteran author, Don Antonio de Trueba, has almost ready two new works which will be welcome to all students of folk-lore—*Cuentos populares recogidos en Vizcaya* and *Leyendas genealógicas*.

AFTER remaining inedited for more than a

century, the *Corografia de Guipuzcoa*, by Larrendi, has just been published by the firm of Subirana, at Barcelona, in the series entitled "La Verdadera Ciencia Española." The editor is the indefatigable Padre F. Rita, and the work is a valuable picture of the author's native province at the beginning of the last century.

NUMBERS 4 and 5, for June and July, of *El Folk-lore Andaluz* are fully equal to the former ones. Señor García Blanco continues his useful notes on the phonetics of the Andalusian dialect. "Los Corrales de Vecinos," by Luis Montolo, is a valuable study of artisan life in Seville, and might even afford some suggestions to those who seek to improve the dwellings of that class in our own large towns. The "Juegos Infantiles," "trabaluenges," "adivinanzas," &c., sparkle with the fun and wit of the Andalusian *gamin*, and render this journal more amusing than many of its rivals. He must be stern, indeed, who can read these pages without a laugh.

"CHER Bergonhet" wrote Edward II., August 24, 1316, to the Mayor of Bayonne, Loup-Bergonhet de Bordeu,

"achetez pour ma provision cent tonneaux de cidre ou pomade de votre pays ; choisissez la bonne et pure ; mettez-les dans des tonnes et laissez l'y reposer jusqu'à ce qu'elle ait bien purgé ; vous la verserez alors doucement, pour ne pas entraîner la lie, dans de petits tonneaux, et me l'envoyez sans retard en Angleterre."

From this it would seem that the South-west of France and the Basque country were noted for cider long before Devonshire and the West of England attained their reputation. The many names of estates and families, like our Appleton and the French Pommeraie, composed of Sagarra (apple) show how extensively the fruit was grown in the Basque Provinces. We learn from the *Euskal-Erria* of July 30 that endeavours are being made to revive this declining industry. Señor Aguirre-Miramón has just published at San Sebastian a work on the *Fabricacion de la Sidra en las Provincias Bascogadas*. Beside an historical sketch of the making of cider in the Basque Provinces from the tenth century downwards, and practical details for culture and amelioration, the author has been successful in identifying and describing, with their Basque names, many of the almost forgotten varieties of apples formerly grown for cider, and this gives the work a special interest to all students of pomology.

ORIGINAL VERSE.

THE SUMMER OF LIFE.

Ye who desire amid life's stress and strain
The silent spaces of the summer day,
Slow movements of leaf masses soft and gray,
And the rich harvest of the varied plain.
Ye to whom rest is life, and silence gain,
Whose burning feet have worn the dusty way,
Tread hither lightly o'er the scented hay
'Mid labour void of strife and toil of pain.
Here imaged in this new life of our age,
Relive the sacred loves that death hath sealed,
Childhood's delight, and youth, and wounds
long healed,
The burden of slow years—the present stage—
Whence gazing on the old work that is done
We question dimly of the work begun.

C. G. O'BRIEN.

OBITUARY.

WILLIAM STANLEY JEVONS.

THE conditions of an obituary notice required with such appalling suddenness allow neither extent nor depth enough to delineate the lofty and wide-ranging genius of Professor Jevons. Of his work may be said what was said by

Herschel of Laplace—that, if it alone of modern writings should survive, it would "convey to the latest posterity an impression of intellectual greatness" exceeding the furthest attainments of the ancients. In him an antique boldness of theory was complemented by the cautious spirit of Baconian investigation. He seemed to see with equal eye the general and the particular. Of him alone it would be difficult to say that he looked on one side of truth's shield more readily than the other. Indeed, the difference vanished in his view. "Induction," he saw, "is inverse deduction." Like the *soφία* of Aristotle, embracing in a comprehensive system not only all social, but also physical, science—for he was deeply imbued with, and no insignificant contributor to, physical science—he contemplated "things great and wonderful and remote from immediate utility." And yet he showed an attention to particulars, a diffidence in applying general reasoning (which, in reference to the labour question, he says "should be used as sparingly as possible"), and all the character of φρόντισις.

At the basis of his system, as the groundwork of his magnificent *Principles of Science*, he placed Logic. He took a mathematical pleasure in manipulating her empty forms. He went so far as to regard all propositions as equations—a hard saying which those who have followed Prof. Croome Robertson's criticism in *Mind* may not receive. He himself once expressed to the writer of these lines the hope of clearing up this point (and others of almost insuperable difficulty in the logic of mathematics) "if I live twenty years more!" It certainly is remarkable that one who had such a hold of scientific fact should have attached so much importance to the most formal species of logic, and even to the construction of a "logical machine." Perhaps it may be said that the use of cultivating symbolic logic can hardly be estimated without valuating a certain conterminous field in Probabilities as yet explored by Boole alone.

The abstract nature of Prof. Jevons' intellect, instinctively flying to the highest generalisations, is conspicuous in his daring attempt to apply mathematics to political economy. Of course the attempt stands condemned beforehand by dull routine and *littérateur* pertness—profoundly ignorant of the methods of mathematics. Yet common-sense and the man of general education may perceive that here also, as in other departments of nature, there is a sort of pre-established harmony between mathematics and phenomena, between the ideal forms of the calculus of variations and the real increments of pleasure and its external causes. With such felicity of illustration did the great exponent pass and repass between symbol and fact; so impartially cultivating science by a variety of methods, in the self-same treatise did he introduce the powerful engine of mathematics, and approve that historical gleanings which is the only method of the late Cliffe Leslie and his one-sided school. That there is room enough for both schools, he showed in a temperate article in the *Fortnightly*.

Coming to a more ordinary level of abstraction, in the region of "Middle Axiom," we shall find more universally conspicuous monuments of genius in Prof. Jevons' splendid investigations on the "Fall in the Value of Gold," the "Coal Question," and a series of some fifty papers of the highest economical and statistical value. In such publications as formed part of educational or scientific series, the scientific primer of Political Economy, and the volume on *Money* he showed his unrivalled power of making dry subjects attractive and even amusing, as when the different species of currency in which the *prima donna* was paid in Otaheite—pigs, poultry, fruit—one night were some of them eaten up by the others.

Still, as we follow the series of Professor Jevons' labours into regions of social science more concrete and more immersed in matter, we ask whether here was not the peculiar province of his genius? With such ubiety of wisdom he advocated all manner of reforms—"Amusements of the People," "A State Parcel Post," "Free Public Libraries," &c.—examined the policy of Postal Telegraphs and Postal Money Orders, or the morality of Vivisection. In reference to these popular articles, it is not impertinent again to allude to that ease of style which leads the reader on into difficult and dry subjects. Take the opening of an article in the *Contemporary Review*, January 1879:—

"At a season of the year when many persons are anxious about their Christmas hamper and their New Year's gifts, it is appropriate to consider whether our social arrangements for the conveyance of suchlike small goods are as well devised as they might be. We all now feel how much we owe to Sir Rowland Hill for that daily pile of letters which brightens the breakfast table more than does the silver urn, and sweetens it more than the untaxed sugar-basin. In these kind of matters great effects follow from small causes, and a few pence more to pay, a few yards farther to walk, or a few hours longer to wait, constantly decide whether or not it is worth while to send this little present, to order that little comfort, or exchange this parcel of library books. The amenities of life depend greatly upon the receipt of a due succession of little things, each appearing at the right moment. Wealth itself is but matter in its right place—happily disposed in quality and time and space. Hence it is possible that among the most insidious Methods of Social Reform might be found a well-organised State Parcel Post."

Or the sustained irony of the following, too long to quote in full:

"In safety and eventual certainty of acquittance, money orders leave little to be desired. The payer has only to walk to the nearest Money Order Office; wait five or ten minutes while other customers are being served; fill up a small application form; decide, after mature deliberation with the postmaster, and reference to a private official list, upon the Money Order Office most convenient to the payee; then wait until the order is duly filled up, counterfoiled, stamped, &c.; and, finally, hand over his money, and his work is done, with the exception of enclosing the order in the properly addressed letter. The payee, too, may be sure of getting his money. He need only walk to the Money Order Office named," &c., &c.

Prof. Jevons' last great work, on *The State in Relation to Labour*, peculiarly exhibited the contrasted virtues of his intellect—large distant views of the most general ends, the utilitarian ideal of Greatest Happiness, and minute attention to slight details and individual cases.

This theoretical life was favoured by such external conditions as Aristotle postulated for his philosopher—competence, a happy marriage, offices held with honour and resigned for the sake of studious leisure. A philosophic mildness irradiated his private life. His friends and all who consulted him in their difficulties experienced that the wisest was also the kindest of men. Those who know nothing of him but his books should learn that it was only in his controversial writing that the appearance of a sort of *odium logicum* might seem to overcast the serenity of his nature. After all, like Mr. Butler in the *Heart of Midlothian*, he was a man and had been a teacher. The imposed necessity of using Mill's writings as text-books may have led him at once to scan too minutely the faults and to estimate too extravagantly the influence of his great predecessor, till at last he burst out—

"I will no longer consent to live silently under the incubus of bad logic and bad philosophy which Mill's works have laid upon us."

There may have been here an error of judgment;

but there never was an unworthy feeling of jealousy in the breast of the philosopher.

F. Y. EDGEWORTH.

THE *Russian Invalid* announces the death, at Oranienbaum, on the 16th inst., of Lieut.-Gen. M. I. Bogdanovich, a voluminous Russian writer on military subjects. The deceased was born in 1805, and took part in the Polish campaign of 1832, when he was severely wounded. This was his only period of active service. He was subsequently attached to the Head-quarters Staff, and, after various stages of promotion, was in 1881 appointed a member of the Military Council of the Empire. He was the author of no fewer than thirty-four volumes of military history. Among these are Histories of the art of war and of most memorable campaigns, the war in Russia 1812, the German War of Independence 1813, the war in France 1814, the war in the East 1853-55, and a sketch of the military history of Russia during the years 1855-80.

MAGAZINES AND REVIEWS.

MR. BRAILSFORD contributes to the *Antiquary* for August an interesting paper on the tombs of members of the great house of Nevil at Brancepeth and Durham. Dr. Brandes, of Göttingen, discourses on "Old Footsteps of the Saxon Ancestors of the English Nation in Germany." This is a most thoughtful and important paper, which shows how very much more might be discovered as to the *origines* of the English people if the right sort of men would but undertake the work in the right places. Mr. John Fenton's paper on "The Influence of Pastoral Life on the Village Community" will be interesting to those to whom the subject is new, but we do not detect anything of importance that has not been said before in works of authority. Mr. Theodore Bent gives a very good account of the Bank of Genoa, "the cradle of modern commercial enterprise." We gather from it that the old bank, a building dating from 1260 or earlier, is likely to be demolished to make way for a new street. We hope that the commercial men of the Old World and the New will protest against the destruction of a relic which has world-wide interest. There is a short paper on old iron-work by an anonymous contributor.

Le Livre for August contains four original articles, all interesting, and one illustration of great merit, besides a less remarkable engraving of the Houdon statuette of Voltaire which recently changed hands at the Hamilton sale. M. Derôme has a paper of more than bibliographic interest on the elder Crébillon, that most curiously irregular genius, born altogether out of due time. A hundred years earlier, or a hundred years later, Crébillon would probably have been one of the three greatest tragic poets of France. Some unpublished letters of Voltaire to the Comte d'Argenson (it seems decreed that the world shall not be able to contain Voltaire's letters) afford a subject to M. Eugène Muller; and M. Collet gives an anecdote of the scholar and book-lover Achaintre. But the chief article of the number is, unquestionably, that of M. Forques on the work of a living painter—M. Gigoux—as a book-illustrator in days long ago. The illustration which accompanies this is a portrait of M. Gigoux by himself, from an unpublished sketch nearly fifty years old. It is a very characteristic and remarkable drawing.

THE LIBRARY ASSOCIATION.

THE annual meeting of the Library Association will be held at King's College, Cambridge, on September 5 and three following days, under the presidency of Mr. Henry Bradshaw, Uni-

versity Librarian. The following papers, among others, will appear on the programme:—"The Cambridge Libraries in 1710," by the Rev. Prof. Mayor; "Mediaeval Libraries," by Mr. J. W. Clark; "The Spread of Books in Early Times," by Mr. Eirikr Magnusson; "The Trinity College Library," by the Rev. Robert Sinker; "The History of Binding," by Mr. Henry Bradshaw; "The Printing of the British Museum Catalogue," by Mr. R. Garnett; "Librarianship as a Profession," by Mr. H. R. Tedder; "Early Book Fairs," by Mr. Cornelius Walford; "Public Historiography and Printing," by Mr. James Yates; "Who Spoils our Books?" by Mr. Henry Stevens; "The Cataloguing of Journals and Transactions," by Mr. H. B. Wheatley; and "Binding," by Messrs. F. T. Barrett and J. Y. W. MacAlister. It is expected that this the fifth meeting of the association will prove more than usually interesting and successful.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

DELLA GIOVANNA, J. Pietro Giordani e la sua Dittatura letteraria. Milan: Dumoldar. 3 fr.
DERBECAGAIX, V. Exploration du Sahara: les deux Missions du lieutenant-colonel Flatters. Paris. 3 fr.
DROHOJOWSKA, la Comtesse. L'Egypte et le Canal de Suez. Paris: Laporte. 1 fr. 50 c.
DUTUIT, E. Manuel de l'Amateur d'Estampes. T. V. Paris: A. Lévy. 40 fr.
FONTANA, G. La Filosofia e la Cultura italiana nel moderno Evo. Milan: Dumoldar. 4 fr.
GLOUVER, J. de. Histoires du vieux Temps. Paris: C. Lévy. 3 fr. 50 c.
HOUSSETTE, A. Mile. Rosa. Paris: C. Lévy. 3 fr. 50 c.
LASEPPEZ, P. Die Kirchen der Renaissance in Mittel-Italien. 6. Lfg. Stuttgart: Spemann. 2 M. 50 Pf.
PEINWEHRTH v. BAERNSTEIN, A. Beiträge zur Geschichte u. Literatur d. deutschen Studententhums. Würzburg: Stüber. 3 M.
REYNOSO, A. Agricultura de los Indígenas de Cuba y Haití. Paris: Leroux. 7 fr. 50 c.

HISTORY.

DARDY, L. La Légende du sud-ouest de l'Agenais, sous les derniers Mérovingiens et Charlemagne. Paris: Gervais. 3 fr. 50 c.
GEORGE, J. A. Armorial historique et généalogique des Familles de Lorraine. Paris: Dentu. 60 fr.
GONZENBACH, A. v. Der General Hans Ludwig v. Erlach v. Casteln. Ein Lebens- u. Charakterbild aus den Zeiten d. dreissigjähr. Krieges. 3. Bd. Bern: Wyss. 9 M. 40 Pf.
GRAMICH, V. Verfassung u. Verwaltung der Stadt Würzburg vom 13. bis zum 15. Jahrh. Würzburg: Stüber. 2 M.
HAUPT, H. Die religiösen Sekten in Franken vor der Reformation. Würzburg: Stüber. 2 M.
MARCHESI, V. Papa Adriano VI. Verona: Drucker. 1 fr.
PERRAUD, Mgr. Le Cardinal de Richelieu, Evêque, Théologien, et Protecteur des Lettres. Paris: Gervais. 2 fr.
SPRINGER, J. Beiträge zur Geschichte d. Wormser Reichstages 1544 u. 1545. Leipzig: Engelmann. 1 M.
SZILÁGYI, A. Gabriel Bethlen u. die schwedische Diplomatie. Budapest: Kilian. 1 M. 60 Pf.

PHYSICAL SCIENCE AND PHILOSOPHY.

CHÈVRONMENT, A. Les Mouvements du Sol sur les Côtes occidentales de la France. Paris: Leroux. 15 fr.
DREHER, E. Der Darwinismus u. seine Consequenzen in wissenschaftlichen u. sozialer Beziehung. Halle: Pfeffer. 2 M. 25 Pf.
LUDWIG, H. Morphologische Studien an Echinodermen. 2. Bd. 2. Hft. Leipzig: Engelmann. 6 M.
NEUDECKER, G. Grundlegung der reinen Logik. Würzburg: Stüber. 2 M. 40 Pf.
PENK, A. Die Vergleichscherung der deutschen Alpen, ihre Ursachen, periodische Wiederkehr u. ihr Einfluss auf die Bodengestaltung. Leipzig: Barth. 12 M.
STOELZLE, R. Die Lehre vom Unendlichen bei Aristoteles. Würzburg: Stüber. 1 M. 60 Pf.

PHILOLOGY.

CACI, L. Scritti glottologici. Fasc. 1. Florence: La Monnier. 2 fr.
GREGORIO, G. de. Cenni di Glottologia Bantu (Sud-Africana). Turin: Loescher. 4 M.
HENDRYCH, J. Die aus der lateinischen Wurzel "Fac" entstandenen französischen Wörter. Görz: Pallich. 1 M. 25 Pf.
JORDAN, H. Quæstiones Umbriæ. Königsberg-i-Pr.: Hartung. 2 M.
LEVY, J. Neuhebräisches u. chaldäisches Wörterbuch üb. die Talmudim u. Midraschim. 15. Lfg. Leipzig: Brockhaus. 6 M.
MÜELLE, K. K. E. Griechische Schrift üb. Seeckrieg. Würzburg: Stüber. 2 M. 40 Pf.
SUSMIL, F. De recognoscendis Magnis Moralibus et Ethicis Eudemii dissertatione. Berlin: Calvay. 1 M. 20 Pf.
WEYL, A. Sprachliche chinesische Münzen, welche in u. für Ost. Turkistan (Tien-schan-nan-lu) geschlagen sind. Berlin: Weyl. 1 M. 50 Pf.
WIESELER, F. Novae schedae criticae in Aristophanis Aves. Göttingen: Dietrich. 80 Pf.

CORRESPONDENCE.

COLERIDGE'S EARLY COMMONPLACE-BOOK.

32 Bernard Street, London, W.C.: Aug. 18, 1882.

Coleridge students will be glad to learn that the poet's commonplace-book of about 1795-98 is preserved in the British Museum (MS. Addit. 27901), and that it furnishes a good deal of fresh information about his political views and literary studies. More boldly even than in his *Conciones ad populum*, he pours forth in this commonplace-book his communistic ideas ("Pantisocracy—a practical essay on the abolition of property"), and ridicules the optimists who, "by having no will but the will of heaven, call in almighty to fight our battles." At the same time we get a peep into his artistic workshop, and watch him indulging his luxuriant fancy, noting down stories and scenes of daily life, fairy tales, descriptions of strange animals, and storing up metaphors, images, and other materials for future use—e.g., "infant playing with its mother's shadow;" "slaughter—stern music of vultures." The lines of poetry which are scattered throughout the whole book are for the most part already printed in his *Literary Remains*, vol. i., but not all—e.g., the couplet: "Where Cam his stealthy flowings most dissembles And scarce the willow's wat'ry shadow trembles."

The small duodecimo volume further contains long lists of subjects for essays and poems which Coleridge intended to write, critical strictures on Milton and Darwin, quotations from Greek, Latin, and English authors, and aphorisms of all kinds. Though I shall insert everything of interest in the monograph on Coleridge which I am now preparing, I cannot refrain from quoting a few of the best thoughts without delay.

"Of how many pleasures, of what lasting happiness, is Pain the parent and Woe the womb!"

"What we must do, let us love to do. It is a noble chemistry that turns necessity into pleasure."

"Bad means for a good end—I cannot conceive that there be any road to heaven through hell."

"Equality—Pity and Envy her handmaids."

"The poor and the rich in this resemble each other—they are usually unloving of their children."

"Poetry excites us to artificial feelings—makes us callous to real ones."

"Men anxious for this world—owls that watch all night to catch mice."

I need hardly add that any further unpublished material that may exist will be gratefully accepted by me.

A. BRANDL.

A BROADSIDE MENTION OF SHAKSPEARE IN 1666.

3 St. George's Square, N.W.: Aug. 14, 1882.

In my hunt for Shakspere allusions during the hundred years after the first printed notice of him, on which task I have been at odd times at work for the last two or three years for the New Shakspere Society, the most unexpected place in which a mention of our great dramatist has turned up is a Broadside on the victory of the English fleet—under Prince Rupert and the Duke of Albemarle—over the Dutch fleet on July 25 and 26, 1666. On June 1 the Dutch fleet, ninety strong, commanded by de Ruyter and van Tromp, had fallen on part of the English fleet, about fifty ships, under the Duke of Albemarle. The Duke fought them for three days, was then joined by Prince Rupert, and, after an obstinate battle on June 4 without decisive advantage on either side, both Dutch and English fleets retired to their harbours to refit. On July 19 the English put to sea again, and on the 25th and 26th completely defeated the Dutch, destroyed above twenty of their men-of-war, drove the rest into their harbours, killed "4 Dutch admirals besides 4,000 other officers and seamen," while the English loss was small.

This sea-fight the Broadside-writer describes,

and then contrasts it with actors' doings at the theatre :—

Had Goffe, Ben. Johnson, or had Shakespear been . . .
Spectators there, such *Acts* they should have seen, . . .
As they ne'r acted in an *English Scene*
These fought with Blows, they only clash'd in
Words ;
They fought with Foys, but these with naked
Swords.

Here should they've seen an angry Sea their *Stage*,
Cover'd with rolling Billows, Foam and Rage ;
Now funk to Hell, anon with Pride so high,
As if it gave defiance to the Skie.
There should they've seen retiring *Rooms* of VVar,
Such *Rooms* as far excells *Romes Theater* :
A Ghastly *Scene*, not *Thebes*, but *Thetis* VVomb,
VWherein the *Actors* did themselves intomb.

The Dutch-Gazette : | *Or*, | The Sheet of Wild-
fire, that Fired the Dutch Fleet. | col. 2.
Licensed Aug. 20. Roger L'Estrange. London.
Printed by T. Leach, in Shoe-Lane, 1666.
(In "Political Broadsides," C. 20, f. 2. Brit.
Mus. 67.)

That Shakspere should be put after Ben Jonson is only what one would expect in a classification of the time, and that a poor animal like Goffe should be put by a contemporary before both is only natural too. But we may fairly take a more charitable view, and look on Shakspere as the climax that started with Goffe, and passed through Ben Jonson to his greater friend and fellow-writer.

F. J. FURNIVALL.

M. LENORMANT AND HERR RÖHL.

Paris : Aug. 18, 1882.

In the last number of *Hermes*, Herr H. Röhl has attacked my learned colleague and friend, M. François Lenormant. Among other matters, he mentions an inscription discovered by me in 1866 on a small terra-cotta figure from Aegina, which represents Demeter seated on a throne. With reference to this he writes (p. 461) :

"Tum quod in epistolas tres testes excitat Lenormant ut titulo Aeginetico fidem faciat, hominibus honestis abutitur. Nam De Witte, qui de monum. Aeginetico et de quatuor litters tituli, IA-KE, mentionem facit, manifesto non inquisivit in originem tituli."

I might content myself with referring to the article which I published at the time in the *Gazette des Beaux-Arts* (xxi. 14), but I prefer to quote the passage dealing with this point :

"Une particularité qui se présente, si je ne me trompe, pour la première fois, c'est une inscription peinte en blanc sur le dossier du trône de Déméter ; on y distingue assez bien sept ou huit lettres : ΘΕΚΕ, de manière que l'on peut conjecturer avec toute vraisemblance que l'inscription devait se lire : Μελια ανεθεκε."

And in a note :

"Où un autre nom finissant en ia, comme, Δελια, Ηελια, etc."

I maintain what I then wrote. I affirm that the inscription is perfectly authentic. I was the first to notice it, and it was I who pointed it out to M. Lenormant. That after sixteen years the inscription should be partly effaced, and that Mr. Newton, the eminent Keeper of Greek and Roman Antiquities at the British Museum, should no longer be able to find all the letters copied by me in 1866, is no matter for surprise. Those who are familiar with the methods used by Greek potters and workmen know very well that some inscriptions, whether on terra-cotta or on painted vases, completely disappear after a few years.

I said in my article in the *Gazette des Beaux-Arts* that an inscription painted on a terra-cotta figure was a fact hitherto without example to my knowledge. But one may ask the question whether other terra cottas, dedicated in temples, have not borne similar inscriptions ? Terra-cottas sent from Greece or Italy are too much

cleaned, and those which have long been preserved in public museums or private collections may originally have had inscriptions that have now disappeared. So far as regards inscriptions on painted vases, I am able to quote a decisive instance of the disappearance, not only of letters, but even of entire names. In 1864, I published in the *Archäologische Zeitung* (pl. clxxxiv.) a *pyxie* of very ancient date and of Corinthian manufacture, bearing the signature of the artist, Chares. Upon this *pyxie* are represented the heroes of the Trojan War. Many of the names which I read, and which had also been recognised a few years earlier by M. Charles Lenormant, are now entirely gone. These are the names which are lightly marked on the plate with a single line.

J. DE WITTE.

SCIENCE.

An Etymological Dictionary of the English Language arranged on an Historical Basis.
By the Rev. W. W. Skeat, M.A., Professor of Anglo-Saxon in the University of Cambridge. (Oxford : Clarendon Pres.)

It is to be feared that the popular estimate of the value of etymology in this country is still more or less a tradition of the period when etymology was simple guess-work, and its results were valued accordingly. It is so seldom that the ordinary reader refers to an etymological dictionary, except to gratify mere idle curiosity, that he is apt to assume that investigations of which he makes so trifling a use must in themselves be trifling—that an etymologist must be what I once heard him described as : "a cross between an antiquary and a stamp collector." Now that we have a real science of language, the truth ought to be recognised that an etymological dictionary of any language is really the sum of our knowledge of the history of its sounds and word-meanings. Such a work as Curtius's *Greek Etymology* is the work of a lifetime, and requires incessant revision to be kept up to the level of contemporary investigation.

In the case of a mixed language like English, the difficulties are increased tenfold. The investigation of the Germanic element is no light task, but that of the French words is still more arduous ; and if not only these two classes of words, but also the Greek and Latin contributions, are traced back to their ultimate sources, the etymologist takes on his shoulders the vast burden of general Arian philology, and any energy that may be left will be effectually taken out of him in the impassable sloughs of Celtic philology. The natural difficulties of so wide a field of study are aggravated indefinitely by the want of reliable materials. The extant dictionaries of Old English (Anglo-Saxon) are untrustworthy and incomplete, and there is no dictionary at all of Old French or the Old Celtic languages. In short, a complete scientific etymological dictionary of English is an impossibility. All that can be done is to contribute to such a work by special investigations of parts of the vocabulary. If some young scholar would take up the study of the French element in English so worthily initiated by the late Henry Nicol, and devote his life to it, he would be doing an infinitely greater service to English etymology than by vainly attempting to command the whole field. So also with the other departments.

Prof. Skeat has chosen rather to produce a popular book, in which the demand for completeness has necessitated a compromise between original research and collection of material on the one hand and compilation on the other. His own speciality is Middle English ; this he commands in a detailed and comprehensive way in which a man can command but one subject. Herein lies his great superiority over the purely compilatory work of his German rival, Eduard Müller ; and the exact references and quotations for the earliest appearance of words in Middle English will always retain their value as material for future investigation. The treatment of the Old English stage is less satisfactory, Prof. Skeat having (as I pointed out in a review of the first part of the work in the ACADEMY of July 12, 1879) relied too much on the dictionaries and too little on his own reading. Still less satisfactory is the general treatment of the very difficult Old French element, for which the work was somewhat severely criticised by Mr. Nicol in the *Literaturblatt für germanische Philologie*. It must be said, however, in justice to Prof. Skeat, that he evidently began his work without any adequate idea of the importance of Old French and the great difficulty of its study. He has now very wisely printed Mr. Nicol's notes entire in his Appendix. These notes make us feel vividly the irreparable loss English, not less than Old French, philology has sustained by his death.

Prof. Skeat's strength lies more in the investigation of isolated words than in the firm grasp and rigorous application of general laws—a tendency which is natural enough in all dictionary work. Although he insists strongly and repeatedly on the necessity of observing Grimm's law, and even puts in a word now and then in favour of the vowels, his etymologies not unfrequently violate elementary laws. Several of those objected to on such grounds by myself and others, such as *bird* from *breed*, *bless* from *blithe*, have been corrected or modified in the Addenda. Many others remain. Thus *hive*, Old-English *hýfe*, is still referred to the *hýw* of *hýwraðen* (household), in spite of the discrepancy of both the vowel and the following consonant. The word cannot possibly be connected with Greek *keimai*, &c. Of course, an etymologist is not always bound to give up an etymology because it is opposed to general laws, for these may have been imperfectly investigated, but he is bound either to prove the invalidity of the law, or else to show how in any exceptional case it has been crossed by some other law. Attention has lately been called in the pages of the ACADEMY to Prof. Skeat's apparent forgetfulness of the law of initial *p* being lost in Celtic (I say forgetfulness, for it is hardly credible that he had never heard of it), which simply knocks on the head a considerable number of his etymologies.

If we approach the work from a purely popular point of view, our estimate of its value must be a much higher one. It leaves its English predecessors far behind, and far excels the German work of Müller in fullness both of vocabulary and general treatment. Its chief defect as compared with the latter is in the literature of etymology itself. It is

often impossible to tell without reference to Wedgwood and Müller whether or not Prof. Skeat himself originated an etymology or not, and, in the latter case, who originated it. The brief notes on the languages cited in the dictionary, which in many cases give an outline of their phonology, will be most useful and welcome to the unphilological reader. The lists of homonyms, doublets, Arian roots, &c., given in the Appendix will prove useful to every class of students. In short, the work is certain to exercise a very favourable influence on the popular study of etymology, and so to pave the way for a more rigorously scientific method. The labour and research expended on it must have been great, although the plan of not spending more than three hours over one word, which Prof. Skeat says he adopted "in very difficult cases," can hardly be recommended for imitation by future investigators, much as it facilitates progress through the press. Nor do I quite appreciate the reasoning of the remark which follows:—"My honest opinion is that those whose philological knowledge is but small may safely accept the results here given, since they may else do worse." Surely doing worse does not exclude the alternative of doing badly. I should rather say that the only readers who can use the book with perfect safety are those who have a sound knowledge of the general laws of language, and the structure of the languages referred to. For such readers Prof. Skeat's dictionary will prove an inexhaustible mine of quotations, references, and happy suggestions.

H. SWEET.

RECENT BOOKS ON BUDDHISM.

I.

Der Buddhismus in seiner Psychologie, von A. Bastian (Berlin: Dümmler), is a very characteristic work by the well-known traveller and anthropologist who holds a professorship at Berlin. A volume of nearly 400 pages, chiefly devoted to obscure points in Buddhist psychology, must necessarily be somewhat severe reading. Most authors would have taken some care to arrange what they had to say on such a subject in orderly sequence; to give authorities for the facts, and chapter and verse for the quotations from Buddhist authors, on which they based their principal arguments; and to observe some distinction between the very different schools of Buddhism in the various times and countries in which that faith has been professed. All such concessions to weakness are despised by Prof. Bastian. His table of contents occupies barely a page, there is no index of any kind, there are no headlines to the pages, and not a single reference in the wilderness of notes. Any belief held at any time and by any person in any country where Buddhism prevailed seems to be regarded as equally good Buddhism. And there is no apparent reason why the paragraphs should not be arranged in any other order than the one adopted. The general method of the book might be called comparative—if the word comparative could be used of the bald and careless way in which opinions more or less cognate to the supposed Buddhist ones are placed beside them. The following paragraph, in which we translate only the German words, will afford a fair example of the style, the method, and the accuracy of the learned author. The parentheses are his own, and so also is the spelling of the French and Pāli words:—

"Paripātchaniya saññā (l'idée qui doit être conduit

à sa maturité) begins (by sorrow and its destruction) in the Saggī sūtra (les cinq affranchissements). Apollonius identified virtue with φύσης."

As no attempt has been made to bring the paragraph into any logical connexion with either the preceding or the following sentences, it is probably intended to be intelligible as it stands; but we cannot pretend to understand it. The slightest acquaintance with Buddhist writings only makes its obscurity more profound. The *Saggī sūtra* is a blunder for *Sangīti Sutta*, which is the name of a well-known book in the Buddhist scriptures, and means, not "les cinq affranchissements," or anything of the kind, but simply "the Book of the Convocation." How an idea which ought to be conducted to maturity, indeed, or any other idea, can begin by sorrow and its destruction in that book we must leave to the reader to decide; and we will only point out that *paripātchaniya* offends as grossly against Pāli grammar as *conduit* does against French. One must admire the ingenuity with which three blunders in essential matters have been introduced into one sentence, which, after all, conveys no apparent meaning. And even were these blunders corrected, there would remain the further question why the unfortunate quotation from Apollonius, if it be a quotation, should have been brought forward at all in this connexion. The whole work is of a similar kind, though the comparisons usually extend to a portentous length, the paragraph we have quoted being the only short one we could find. We must express our regret that an author whose range of reading is so wide, and who has travelled so far, should be so absolutely devoid of the accurate care and of the historical criticism which are absolutely necessary in such investigations as are here attempted. And we can only add in mitigation that the reader who has the courage to wade through the mass of material here thrown together with such thoughtless profusion will find scattered amid the granary of chaff a few grains of wheat.

Le Mahāvastu: Texte sanscrit publié pour la première fois. Par Emile Senart. Vol. I. (Paris: Imprimerie nationale.) It is well known that when the disputes in the early Buddhist Church culminated in the great schism which followed on the Council of Vesāli, about 100 years after Gotama's death, the more numerous party who refused to adhere to the decision of the Council held another council of their own, called, from the number of those who attended it, the Great Council, the Mahā Sangīti. One of the results of this secession was the gradual rise among the seceders of a Buddhist literature in Sanskrit, as opposed to the Pāli Pitakas, in which the previously current Buddhist literature has been preserved. Of these Sanskrit Buddhist works the oldest forms are now, unfortunately, irretrievably lost. But the various schools into which the seceders rapidly broke up produced a considerable number of later works, some of which are now extant only in Chinese translations, while others of them are still in existence in Sanskrit. These new works, so far as we can judge, were not divided, like the older Pāli ones, into Vinaya and Sutta—the regulations of the order, and the ethical or narrative discourses. Only one of them is as yet accessible in its entirety—the *Lalita Vistara*—of which we have a very bad edition, published in Calcutta, and a very excellent translation, through the Tibetan, into French, by M. Foncaux. Of a second—the *Saddharma-pundarika*—we owe a complete translation to the accurate industry of Burnouf; but no edition of the text has as yet appeared. And Mr. Beal has given us an abridged translation into English of a Chinese version of a third—the *Abhinishkramana*

Sūtra—the Sanskrit text of which is perhaps no longer recoverable. It will be seen, from the above, that our knowledge of this Sanskrit Buddhist literature (which must have been very extensive, to judge from the remains of it still preserved in Nepāl) is at present of the most meagre kind. Very heartily, therefore, do we welcome this work of M. Senart's, who comes to the rescue with the first volume of a careful and scholarly edition of the whole of the *Mahāvastu*. This work claims to be of the *Vinaya* class; and, in this respect, it confirms the opinion expressed above as to the division of the Sanskrit Buddhist books, for it contains nothing which would be called *Vinaya* according to the older division of the Pāli literature. It is an outcome of a sect of the Mahāshaghikas, who were called Lokuttara-vādins, and who hold much the same position in the history of Buddhism as the Doketists do in the history of Christianity. Its contents are of the most varied kind, chiefly legends of the supposed previous Buddhas, corresponding to those in the Pāli *Buddhavanssa*, but much more lengthy, and evidently modelled on the legend of the Buddha as it existed in Nepāl and Bactria at the time, probably about the Christian era, when the *Mahāvastu* was composed. Other legends, however, more after the fashion of the Pāli *Apadānas* and *Jātakas*, and not a little ethics, are incidentally introduced. This first volume contains 366 pages of text (rather more than a third of the whole); nearly 300 pages of notes, almost exclusively philological; and more than sixty pages of so-called Introduction, which is, in fact, an abridged translation into French of the text, and forms, therefore, a very complete and valuable table of contents. We are promised in the fourth volume an extensive Index, and another Introduction specially devoted to the consideration of the many historical questions which are raised by the close resemblance between many passages of the *Mahāvastu* and other Buddhist works. We would venture to suggest that these resemblances should at least be cursorily noticed in the notes to the succeeding volumes, without waiting for this promised historical survey. The published portion of the text has the Seven Jewels, the Heavenly City, and the four and eight thousand palaces of the Pāli *Mahā-sudassana Sutta* at pp. 108, 194, and 113; the episode of the dancing-girls of the earlier Pāli legend of Yasa at p. 227; the list of the previous Buddhas of the Pāli *Jātaka* Book at pp. 112 and following; the Six Teachers at p. 253; the Genesis legend of the Pāli *Aggañña Sutta* at pp. 338 and following; the list of ancient kings of the Pāli *Mahāvanssa* at pp. 348 and following; the *Ghaṭikāra* legend of the Pāli *Jātaka* Book at pp. 359-361; and several *Jātaka* tales found also in the same collection. These coincidences, and others of a similar kind, seem to us to be one of the most interesting results of the important edition which M. Senart has here given to us; and it would be a pity if this should remain unnoticed till the concluding volume of this work had actually appeared. At the same time we would not be supposed to detract from the value of the notes which have been already given. The curious dialect of Sanskrit in which the *Mahāvastu*, like the other Buddhist Sanskrit works, is composed is at present very little understood; and, though several distinguished scholars, notably Prof. Kern, have written about it, it has never been treated with anything like the completeness and care with which it is here discussed in the minutest detail. It is such works as the present which bring within the realm of knowledge new territory that can never be lost; and it is not too much to say that M. Senart bids fair to do larger and more important services to historical and philological study in this field than even his great fellow-countryman Burnouf.

Über den Lalita Vistara, von Hermann Oldenberg (Berlin : Hertz), treats of one point in the problem of the Buddhist Sanskrit dialect just referred to. The *Lalita Vistara*, like the other Buddhist Sanskrit works known to us, is written partly in ungrammatical prose, and partly in verse, bearing strong marks of the influence of Prakrit, the same matter being first related in the one form, and then in the other. The question has been raised whether the prose passages or the ones in verse were probably the older; and some scholars have decided the question in favour of the prose, some in favour of the verse. Prof. Oldenberg seeks to prove that neither the one nor the other is necessarily or always the older. He shows how some of the prose passages, and some also of the verses, contain unmistakeable signs of belonging to the comparatively older portions of the composite poem which he agrees that the *Lalita Vistara* must be taken to be. And he contends that it is not the fact of their being in prose or in verse, but in their resemblance to the corresponding passages in the Pāli Pitakas, that the criterion of the age of the various parts of the poem must be sought. The little brochure, which is a reprint from the *Proceedings* of the Oriental Congress held last year in Berlin, will probably revolutionise the method of argument on the point in question.

Buddha, sein Leben, seine Lehre, und seine Gemeinde (Berlin : Hertz), by the same author, is a handy manual of the Buddhism of the Pāli Pitakas. Prof. Oldenberg is probably more widely read in the Pāli MSS. of the Buddhist scriptures, and has copied a more considerable portion of them, than any other living European scholar. He has here brought together in one octavo volume of about five hundred pages the general results of his reading. The work consists of an historical introduction on the earlier religious speculations of the more thoughtful among the Brāhmans (more especially as expressed in some of the oldest Upanishads), followed by three books devoted to the information given in the Pāli scriptures regarding the Buddha, the Dharma, and the Sangha respectively. The first of these three books seems to us to be the most successful. There being no formal biography of Gotama in the Pāli Pitakas, and the biographical fragments scattered throughout them being comparatively few and simple, the author has been able, without exceeding the limits of space at his disposal, to give a satisfactorily complete compilation of all that the Pitakas say on this subject. Compression there necessarily must be, but it has been used with great judgment; and the most important parts of the narrative are given nearly in full. These are naturally the few details about Gotama's early life, the Great Renunciation, the attainment of Nirvāna and of Buddhahood under the Tree of Wisdom, and the First Sermon; and then, again, the account of his death, and of the events immediately preceding it, as given in the "Book of the Great Decease." The central period of Gotama's life—the period of his wanderings and of his work as a teacher and preacher—is only summarised; and no attempt has been made to reproduce, much less to arrange in chronological order, the various details in the Pāli Suttas relating to the events of these forty years. This will have to be done, and will very probably lead to interesting results; but the course adopted here is clearly the right one. Comparatively speaking, such details are of little practical value for the right understanding of early Buddhism. They are among the least trustworthy of the traditions that were handed down in the Sangha; and they cannot be profitably discussed without the help of personal and geographical data which only the actual publication of the Pāli Suttas

will enable European scholars to use with efficiency. The chapter on the following subject, that of the Dharma ("Die Lehren des Buddhismus"), is not quite so successful. It is, of course, impossible to give any complete representation of the Buddhism of the Pāli Pitakas in 130 pages; and in choosing what to omit the decision here does not seem to us to have been so happily made as in the previous book. The philosophical side of early Buddhism is very clearly and fully discussed. Twenty pages are devoted to a careful review of the so-called chain of causation (the Paticcasamuppāda), one of the most difficult and doubtful points in Buddhist metaphysics; and we are not more satisfied than the author himself is with the result of his investigation. The ethical side of Gotama's teaching is referred to, but is not brought out with so much prominence as its overwhelming position in the Pitakas themselves would seem to demand. And the details of Arhatship, which are at once the special peculiarity and the most essential part of early Buddhism, are, for the most part, not even mentioned. The reader of this chapter will, therefore, be apt to carry away the very erroneous impression that Buddhism was metaphysical rather than ethical. This objection, however, after all, merely touches the matter of proportion. Those points that have been dealt with are treated in a sober and scholarly manner; the firm ground of chapter and verse is seldom, if ever, deserted for airy flights of speculation; and those who wish to know what the Pitakas say, or do not say, about Nirvāna, the Soul, the Cause of Sorrow and its Destruction, and the Excellent Way will find here just what they want.

The third book, the shortest of the three, gives an able sketch of the Buddhist Order—the modes of entering and leaving it, its customs as to food, clothing, residence, &c.; the Pātimokkha; the sisters of the Order; and its relation to the outside world. It is needless to state that the editor of the Vinaya Pitaka and the collaborateur in the translation of the Vinaya Texts is quite at home in this part of his subject. The volume closes with three Appendices. The first, on the geographical relationship of Vedism and Buddhism, makes a good point in drawing attention to the fact that Buddhism arose in a part of the valley of the Ganges where the influence of Brahminism had never been supreme. The second and third contain the original authorities for the conclusions which the author has reached as to the early life of the Buddha, and as to the meaning of Nirvāna. It may be mentioned, in closing, that these conclusions are substantially the same as certain new views on Buddhism which have lately been put forward in this country, while they are supported by independent investigation; and it is a pity that the use of certain expressions, due to the erroneous opinions previously held on these points, has been nevertheless retained. Thus Prof. Oldenberg agrees that the Buddhist system is built up without any reliance whatever on the so widely prevalent belief in the existence of a "soul" inside the human body. But, in translating passages from the Pāli, he still occasionally makes use of the word "soul" in a manner implying a belief in its existence, when there is no such word in the original. So he maintains, as strongly as the present writer has done, that Nirvāna is neither the annihilation of the soul nor the existence of the soul in an eternal state of rest, nor any other condition of any kind to be reached only after death; that, on the contrary, it meant to the early Buddhists a state of mind to be reached and enjoyed here on earth, and only here on earth. Yet he talks occasionally of Gotama's death as his "entry into Nirvāna"—an expression for which he can find no authority in the Pāli Pitakas, nor, we may

add, in any later Buddhist text that has yet been published. But all imperfections notwithstanding—and when can a small book on a great subject be entirely perfect?—this is evidently the best work on Buddhism which has appeared in Germany.

T. W. RHYS DAVIDS.

NOTES OF TRAVEL.

We hear that the description of their recent visit to the Gold Coast which Capt. Richard F. Burton and Commander Cameron brought back with them will be published in the coming season by Messrs. Chatto and Windus. It will be in two volumes, under the title of *To the Gold Coast for Gold*; or, *Vingt Ans après: a Personal Narrative*.

AMONG other books of travel announced by the same publishers are *The New South-West*, by the chevalier Ernst von Hesse-Wartegg, being sketches of Kansas, New Mexico, Arizona, and Northern Mexico; and (coming nearer home) *About Yorkshire*, by Mrs. Katharine S. Macquoid, with seventy illustrations drawn on the spot by Mr. Thomas Macquoid, and engraved by Swain; *The Hebride Isles: Wanderings in the Land of Lorne and the Outer Hebrides*, by Mr. Robert Buchanan; and *About England with Dickens*, by Mr. Alfred Rimmer, with fifty illustrations by the author and Mr. C. A. Vanderhoof.

M. DEGORCE-CADOT, the head of the enterprising firm which has reprinted Pigault Lebrun's novels in a cheap and attractive form, is about to publish a series of popular accounts of French exploration and travel. Two books have already appeared—*Les grandes Découvertes maritimes du XIII^e au XIV^e Siècle*, by E. Cot; and *Les Explorations françaises de 1870 à 1881*, by M. Paul Gaffarel. It may safely be affirmed that ten years ago such an enterprise would have brought heavy loss to any French publisher. The price of each volume will be 2 frs. 50 c.

The *Turkestan Gazette* states that M. Regel, at the head of an exploring party, intended proceeding from Penzhkent, by way of Lake Iskander-Kul and the passes of the Mur, to Khissar, and thence by the towns of Bal-Juab to Darvaz. From information received, however, it appears that this route, owing to the great snowfall of last winter, would present too many difficulties. It has, therefore, been decided to advance by way of Karataq and Khissar. No Russian expedition has hitherto penetrated by this route.

MR. STANFORD has sent us two more maps of Egypt—one of Lower Egypt, i.e., of the entire possible field of operations, but on too small a scale to be really useful; the other a map of the environs of Alexandria, on the scale of two miles to the inch. This latter is very clearly drawn, and is adequate for all stay-at-home purposes.

We have also received a "special war map" from Mr. Bartholomew, of Edinburgh, which is a most excellent sixpennyworth. The physical features of the country and the possible routes are marked with extreme distinctness. There are also valuable inset maps of Alexandria and Cairo. The only fault is that the names are not quite so thick as the scale might have allowed.

SCIENCE NOTES.

We understand that Messrs. Cassell, Petter, Galpin and Co. will shortly publish in serial form a work entitled *Familiar Wild Birds*, by W. Swaysland, with coloured plates painted from Nature and numerous wood-engravings.

AMONG scientific books, Messrs. Chatto and Windus announce *Chapters on Evolution*: a Popular History of the Darwinian and Allied Theories of Development, by Dr. Andrew Wilson, with nearly three hundred illustrations; *The Folk-lore of Plants*, by Mr. T. F. Thiselton-Dyer; *Science in Short Chapters*, by Mr. W. Mattieu Williams; and two new books by Mr. Proctor—*Mysteries of Time and Space* and *The Great Pyramid, its Plan and Purpose*. Some of our readers may know that Mr. Proctor has been printing in *Knowledge* some papers on the Pyramid, which are extremely ingenious, if not convincing.

DR. MACKINTOSH, superintendent of Murthly Asylum, in Perthshire, has been appointed to the Chair of Natural History in the University of St. Andrews vacant by the transfer of Prof. Nicholson to Aberdeen.

THE trustees of the Gilchrist Educational Trust have made arrangements for the delivery of courses of "Science Lectures for the People" in five Lancashire towns, in seven other towns of Northern and Central England, and in five Scotch towns. The lecturers include Dr. Carpenter (the secretary to the trust), Prof. Balfour Stewart, Prof. W. C. Williamson, Prof. Martin Duncan, and the Rev. W. H. Dallinger.

FROM the Report of the trustees of the Australian Museum at Sydney, New South Wales, for 1881, we learn that the experiment of opening the museum on Sundays has proved very successful. The average attendance on Sundays during the year was 801, as compared with an average on week-days of only 281.

WE must content ourselves here with calling the attention of our readers to a series of papers on "The Colours of Flowers as Illustrated by the British Flora" by Mr. Grant Allen which have been appearing in recent numbers of *Nature*. Doubtless they will soon be published in a permanent form.

THE firm of Germer Bailliére, of Paris, announces a work on the horse in prehistoric and historical times, by M. Piétrement.

PHILOLOGY NOTES.

WE wish to call attention to the Annual Report on "Indian Literature" in the *Jahresbericht der Geschichtswissenschaft*. It is the work of Dr. Klatt, well known by his edition of the verses ascribed to Kānakya. Dr. Klatt is at the head of the Indian Department in the Royal Library at Berlin; and he has given in his Annual Report a fuller and more accurate account of the latest publications connected with Indian history and literature than we ever remember to have seen before.

THE *Pandit*, a monthly publication of the Benares College devoted to Sanskrit literature, has been revived. The first four numbers of the new series contain several valuable contributions, such as a continuation of Kumārīsvāmin's *Tantravārtika*, a *Sulbapariśiṣṭha* with translation, containing some new information on ancient geometry, the *Vedāntaparibhāṣā* with translation, the beginning of Sūyāna's *Dhātuvṛitti*, and an original treatise on the *Vedānta*, written in Sanskrit verse by Pandit Kesava Sāstri. We hope that the undertaking may meet with sufficient support. The annual subscription is only nine rupees paid in advance, and two rupees four annas for postage to Europe. It can be paid by postal money order to Messrs. Lazarus and Co., Benares.

WE learn from the *North China Herald* that Sir Robert Hart, the well-known Inspector-General of Customs of China, is superintending, in conjunction with the Imperial College at Pekin, the translation of a series of scientific text-books into Chinese.

AT a recent meeting of the Académie des Inscriptions, M. Egger read a paper upon a tomb-stone recently found at Athens, which has been published by Coumanoudis in the last number of the *Aθηναϊον*. It contains a list of the names of Athenian citizens who fell in battle during the forty years preceding the Peloponnesian War, followed by two verses in their honour. On several grounds the inscription is remarkable. First, for its comparative antiquity; the verses in particular show many archaic characteristics. Second, for the forms of some of the proper names, which are compounded so as to express military achievements, like the Latin *Africanus* and *Asiaticus*. Third, for the fact that the names are mentioned at all, which is in direct opposition to the received practice in the case of funeral orations.

At the same meeting M. Heuzey announced an interesting discovery in connexion with the Chaldaean inscriptions brought back by M. de Sarzec from the ruins of Tello, the ancient Sirtella. Hitherto, M. Oppert had only found the names of *patesis*, or governors, who all bore the title of Gudea. But M. Heuzey, after removing an efflorescence from one of the oldest monuments, has succeeded in deciphering an inscription, written in archaic cuneiform characters, which gives a dynasty of four kings, not governors, who ruled at Sirtella as independent monarchs. He has also found a list of new governors, later than the kings, but earlier than those styled Gudea.

FINE ART.

Albert Dürer: his Life and Works. By Moritz Thausing. Translated from the German. Edited by Fred. A. Eaton. (John Murray.)

(First Notice.)

THIS English translation of Prof. Thausing's important work has been a very long time in making its appearance. The magnificent French edition translated and edited by the well-known art critic M. Gustave Grüber was published in 1878, two years after the German original; and it was hoped that the English edition would then quickly follow. But it was still unaccountably delayed, and was passed from one hand to another for revision and re-revision until it was feared that so many cooks would inevitably have their proverbial influence. Happily, they have not. The translation, so far as I have been able to test it by comparing it with many difficult passages in the original, gives a clear and accurate rendering of Prof. Thausing's meaning, though it is not very literal. The difficulties of the task, however, were great, and we can only congratulate the translators, whomever they may be, in having so well overcome them.

Turning from the translation to the book itself, criticism becomes diffident. Prof. Thausing is the last of a long line of Dürer biographers and commentators, beginning with worthy old Johann Neudorfer, who gave Dürer a place in his *Nachrichten*, published in 1546. He has entered on all the labours of his predecessors, and has submitted their results to a strict method of analysis, never allowing any doubtful statement to escape examination. He has also contributed very much of original research, for which he was well fitted by his position as Keeper of the Albertina Collection at Vienna. His book, therefore, for the first time in Dürer

bibliography, presents us with a detailed history of Dürer's life, combined with a most careful and critical study of his works.

But while destroying the false hypotheses of others it may be doubted in some instances whether Prof. Thausing has taken sufficient care to verify his own. Indeed, while rendering full acknowledgment to the wide learning and keen critical insight shown in this work, it seems to me that its author has sometimes, like Dürer's less scientific biographers, been led away by the ingenuity of his theories into accepting them as established facts.

Before venturing to differ, however, from certain conclusions arrived at by Prof. Thausing, it is necessary to understand the real value of his investigations, and to appreciate the amount of light he has let in on many confused questions.

Albrecht Dürer, it has lately been satisfactorily ascertained (see *ACADEMY*, December 7, 1878), was of Hungarian descent, but his father had settled in Nürnberg as a goldsmith many years before Albrecht's birth, which took place on May 21, 1471. Albrecht was trained at first to follow his father's craft, but "my inclination," he writes in the short family chronicle he has left us, "carried me more towards painting than to goldsmith's work." So his father, giving way to his desire, apprenticed him on St. Andrew's Day, 1486, for three years to the well-known Nürnberg master, Michel Wolgemut, to learn the secrets of the painter's art.

One of the first disputed points we come upon in Dürer's history relates to the value of the teaching which he received from this source. Most writers on Dürer are inclined to regard Wolgemut with something like contempt, and are unwilling to admit that Dürer gained anything from his teaching beyond mere practical acquaintance with the methods of painting and perhaps of wood-engraving. But Prof. Thausing undoubtedly has restored this slighted master to his true place in art history. He has shown that, although the works that pass under his name are strangely unequal in merit, he was in many of them by no means the mechanical copyist he is generally deemed. Schongauer and he occupy indeed much the same position in the history of German art, for they both remained, on the whole, faithful to old traditions, though new ideas cropped up occasionally in the art of each. Wolgemut especially, living in busy, free-thinking Nürnberg, must have been aware of the great movement that was going on around, though he was probably too old to be much affected by it. The chief work by which he is now known is the celebrated *Nürnberg Chronicle* written by Dr. Hartmann Schedel, a physician in Nürnberg, and illustrated by Wolgemut and his stepson, Wilhelm Pleydenwurff.

It is improbable that Dürer had any share in the execution of the 2,000 cuts that adorn this quaint work, for it was brought out in 1493, while he was away on his travels; but he must have had plenty of other opportunities for the practice of engraving in Wolgemut's busy workshop. "In time God gave me diligence," he writes, "that I learnt well; but I had much to suffer from Wolgemut's assistants" (*Knechten*). These suffer-

ings of the boy from the rude manners and harsh treatment of his fellow-apprentices and workmen have hitherto been more dwelt upon than the advantages he gained; but Prof. Thausing considers that his training under Wolgemut exerted a powerful influence over Dürer's art in its early stages of development. He recognises Wolgemut, in fact, as about the most desirable master that could have been found for Dürer; but he only does this by crediting Wolgemut with a series of prints which for nearly a century past have been made over to another master. These are the prints, found in most collections of German masters, signed with a plain Roman "W" at the bottom of the sheet in the middle. Now this "W" was very generally accepted as the mark of Wolgemut until Bartsch at the beginning of the present century lit upon an old inscription on one of these prints stating that "the engraver of this was called Wenceslaus, and was a goldsmith." Since then they have been made over without more examination to a certain Wenceslaus von Olmutz, of whom nothing is known except that his name appears on a copy of Schongauer's "Death of the Virgin."

But it so happens that several of the prints marked with Dürer's well-known monogram are exactly the same as those marked W., and it has generally been supposed that this Meister W., whoever he may have been, copied Dürer's work. But may it not have been the other way? We have the authority of almost all writers previous to Bartsch for assigning the W. prints to Wolgemut; and it is more natural to suppose that the pupil in his early time copied from the master, than the master from the pupil. We find allusions, moreover, to his having done so by different writers, and especially in a catalogue of the Derschau collection printed in Nürnberg in 1825, which says that

"the three prints of 'Amymone,' 'The Dream of Love,' and 'The Promenade' marked W. that were copied by Dürer were certainly executed by Wolgemut, for the copper-plates were still preserved in Nürnberg by the dealer Knorr, whose books showed that they had been bought many years before from the heirs of Wolgemut."

Added to this historical evidence, Prof. Thausing brings forward, in a masterly chapter entitled "Dürer's Rivalry with Wolgemut," a mass of curious internal evidence to prove that Dürer was the copier, and not, as has been supposed, the inventor, of these prints. Artists at that time seem to have made it a frequent practice to copy one another's plates, not being afflicted, as Prof. Thausing remarks, with "that sickly desire for originality which marks the modern mind." The Meister W., or Wolgemut as we may perhaps again call him, is known to have copied no fewer than forty-three of Schongauer's engravings, as well as several from the master of 1480. Nothing is more likely than that Dürer in his turn should have copied from him; indeed, that he did so is almost conclusively proved by the careful examination to which Prof. Thausing has subjected several of the disputed prints, finding in them numerous little points of divergence both in design and execution that

show without much room for doubt that those marked W. were the originals.

Of course, this view of the subject robs Dürer of the merit of designing these few prints, but no one need grudge them to another master, for they are not among his characteristic works, being for the most part simply early trials of skill.

In many cases the Dürer copy is better executed than the original; in others, it merely seems to be so because it has come down to us in a better state. There was nothing unfair in this general practice of copying, for the marks put on the plates were not intended, it is evident, to imply authorship in the modern sense, but were simply used as trade signatures to show certain rights. Thus, if a copyist, as in the case of Marc Antonio with regard to Dürer's "Life of the Virgin," added the artist's particular mark it was considered a forgery, and he might be restrained; but if he only put his own mark, then he might copy as much as he liked without hindrance. This practice led to endless confusion in later times, as we see in many cases besides this of Wolgemut and Dürer, it being, of course, very difficult to distinguish between the originator and the copiers of an oft-repeated design.

Another artist under whose influence Dürer appears to have come during the early period of his development was that perplexing master known as Jacob Walch, or Jacopo de' Barbari, or the Master of the Caduceus. Dürer did not, it is true, copy directly any of this master's engravings, as he did those of the Master W., but he seems to have derived motives from them here and there, and to have entered as it were into a sort of rivalry with him by treating the same subject in a different manner. Dürer himself tells us that he admired Jacob Walch very much in his youth. He speaks of him in one of his rough drafts for the preface to his *Book of Human Proportions* as "a man named Jacobus, born at Venice, a clever and gracious painter," and adds, "He showed me a man and a woman which he had drawn according to proportion, and at that time I would rather have known what his opinions were than have seen a new kingdom; but I was then very young, and had never before heard of these things." Walch, however, was somewhat secretive about his theory of proportion, and did not care to explain it to Dürer, who immediately, he tells us, set about studying the subject for himself with the aid of Vitruvius.

And here may be mentioned another theory with regard to the prints signed "W." that has been recently set up by the learned German critic, Dr. Anton Springer (*Zeitschrift für bildende Kunst*, September 1877), who makes over these disputed prints to Barbari, imagining that, although he always signed with the caduceus in Italy, he used the "W" in Germany in allusion to his cognomen of Walch. But, although the works of this Protean artist often strangely differ in style and execution one from another, it seems very unlikely that he should have executed such a totally distinct series as these, or that he should have influenced Dürer under both his signatures in different directions.

MARY M. HEATON.

ANOTHER FRAGMENT OF THE METOPES OF THE PARTHENON.

I HAVE from time to time noted in the ACADEMY the discovery of new fragments of the pedimental sculptures, metopes, and frieze of the Parthenon. I have now to announce a very important addition to a metope which has just been made by Dr. Charles Waldstein. In a recent visit to the Louvre, he observed a male head corresponding in scale and style with those of the Lapiths in the groups of the metopes. Having obtained a cast of this head, Dr. Waldstein brought it for examination to the British Museum. It was at once identified as the head of the Lapith in the metope marked No. 6 in the Guide to the Elgin Room (*Museum Marbles*, vii. pl. 3; *Michælis, Parthenon*, pl. 3, vii.). The head of the Centaur in this group, which is at Athens, had been previously identified. By the addition of the head of the Lapith, his antagonist, through Dr. Waldstein's happy discovery, the metope has gained immensely, and seems animated with new life and spirit.

C. T. NEWTON.

A WAIF FROM DAYR-EL-BAHAREE.

KINDLY grant me space to report an interesting little discovery which I have had the good fortune to make, and which casts another sidelight upon the famous find at Dayr-el-Baharee. In four "canopic" jars belonging to G. Briscoe Eyre, Esq., I have identified the sepulchral vases of Pinotem I., second priest-king of the Her-Hor Dynasty. Mr. Eyre purchased these vases at Luxor in 1874. They are of fine alabaster, and stand about fifteen inches high. Each vase is engraved with a short legend in three vertical columns, the hieroglyphs being filled in with blue. The inscriptions read as follows:—

1. The Osiris, High Priest of Amen, Beloved of the Great God Amset, Pinotem, justified before Ptah.
2. The Osiris, High Priest of Amen, Beloved of the Great God Hapi, Pinotem, justified before the Gods.
3. The Osiris, High Priest of Amen, Beloved of the Great God Tuatnuf, Pinotem, justified before Osiris.
4. The Osiris, High Priest of Amen, Beloved of the Great God Kebhaenf, Pinotem, justified before Ptah.

The name not being enclosed in a royal oval, it is evident that we here have the vases of Pinotem I., who ranked as Pontiff only. He was son to the High Priest Piankhi, and grandson to Her-Hor; and he stands third in order of succession. His mummy, it will be remembered, was found at Dayr-el-Baharee, enclosed in two wooden sarcophagi; and it was during the sixth, tenth, and sixteenth years of his reign, and by his command, that the mummies of Amenhotep I., Thothmes II., Rameses I., Seti I., and Rameses II. were inspected, removed from place to place, and had their "funerary appointments" renewed, by a commission of dignitaries and scribes, who recorded these facts and dates upon the coffins and bandages of the illustrious dead. Nor must we forget that it was in consequence of Col. Campbell's purchase of the funeral papyrus of this same Pontiff that Prof. Maspero was last year enabled to trace the plunderers of the Her-Hor vault (see the ACADEMY, No. 484, August 13, 1881).

Three of Mr. Eyre's vases are empty; but the fourth (Amset) is yet unopened, and doubtless contains part of the viscera of Pinotem I.

AMELIA B. EDWARDS.

EXCAVATIONS IN THE FORUM
ROMANUM.

LETTERS from friends in Rome inform me that the Minister of Public Instruction is now carrying on an important work there—removing the bank of earth that has long covered a large part of the Forum Romanum, having a road upon it winding up from the arch of Septimus Severus to the open place or square at the top of the hill, where the Capitoline Museum is situated. This is on the south side of the hill. Ten years ago, either the municipality of Rome or the Pontifical Government made a zigzag road on the north side up to the same point; and it was then given out that this was to enable them to remove the other bank on the south side. But, with the usual procrastination of the Pontifical Government, nothing was done until the present time, when the present Minister of Public Instruction has obtained the consent of the municipality, with considerable difficulty, to this being done at once. Fearing they might change their mind and revoke this permission, he has set a number of men at work to do it at once, knowing that when it is once done it cannot be undone. For this he is roundly abused by the Roman newspapers of a low class, because he causes temporary inconvenience to the drivers of a certain number of carts and wagons, who have to make a considerable detour in going from one low part of Rome to another. The Minister proposes also to destroy the wall of the Farnese Gardens on the eastern side of the Via Sacra, and remove the earth to the original level, the same as has been done on the western side. It is now at least ten feet above that level. This bringing to light some of the most interesting parts of old Rome will certainly attract hundreds of persons to visit Rome during the next winter. Every educated person must see the importance of these great excavations in demonstrating the truth of the early history of Rome, and the folly of the Niebuhr theory—or the German theory, as it is commonly called in England.

JOHN HENRY PARKER.

NOTES ON ART AND ARCHAEOLOGY.

MESSRS. MARCUS WARD AND CO.'S Christmas book *At Home*, which was so successful last season, is to be followed this year by a companion volume entitled *A broad*. The subject is a trip to Paris and through old towns of Normandy, supposed to be made at Easter-time by English children. It will be full of pictures from drawings specially made on a recent sketching tour. Mr. Thomas Crane is the chief designer of the book, which will, of course, be printed in colours.

THE Académie des Inscriptions et Belles-Lettres has awarded the prix Duchalais to Mr. Stanley Lane-Poole for his *Coins of the Moors of Africa and Spain*, which forms the fifth part of the "Catalogue of Oriental Coins in the British Museum." The prix Duchalais is a "grand prix" awarded every second year to the best work on mediaeval numismatics.

MESSRS. CHATTO AND WINDUS announce *Birthday Flowers, their Language and Legends*, by Mr. W. J. Gordon, with coloured pictures of flowers for every day of the year, drawn from Nature by Miss Viola Boughton; also a new illustrated edition of "The Lady of the Lake," and a new edition of Macleish's *Portraits of Literary Characters*, with descriptive text by Mr. W. Bates.

MESSRS. FROST AND REED, of Bristol, have published a large mezzotinto engraving of Miss Ada E. Tucker's "Playmates"—a spirited and capably painted group of kittens on a kitchen dresser. The engraver, Mr. A. C. Alais, has caught the humour of the subject, and

reproduced with really remarkable skill the soft and powdery look of the kittens' tabby coats, the innocently mischievous expression of their faces, and the relative strength and distance of the homely background. Miss Ada E. Tucker is a local artist of deserved popularity, and the engraving merits more than local success.

M. ARTHUR RHONÉ is writing an article on last year's discovery at Dayr-el-Baharee for the *Gazette des Beaux-Arts*. The same author's excellent papers on this subject in *Le Temps* (May and June) are yet fresh in the recollection of all who take an interest in that extraordinary "find."

MESSRS. GEORGE ROUTLEDGE AND SONS have issued a collection of the pictures which Mr. Caldecott has contributed from time to time to the holiday numbers of the *Graphic*. They were quite worthy of preservation in this permanent form. We may be wrong, but the colours seem to us somewhat more bright than in the original. And why is the title-page dated 1883? The frontispiece is (we think) new, but not specially characteristic.

THE Belgian painter M. Gaillait has declined to receive the medal awarded to him by the jury of the International Exhibition at Vienna, on the broad ground that works of fine art are incapable of being classified and distinguished like mechanical products.

THE French papers state that M. Gustave Doré has bought a site for a new house in the rue Van Dyck, Parc Monceaux. The ground alone cost 527,000 francs (£22,000).

OUT of the total number (4,264) of exhibitors at the recent Salon, no less than 697 were foreigners, thus classified:—Belgians, 94; Americans, 86; English, 81; Italians, 60; Germans, 53; Spaniards, 39; Dutch, 35; Russians and Swedes, 31 each; Austrians, Poles, and inhabitants of the Argentine Republic, 14 each; Finns, 13; Norwegians, 11; Portuguese and Turks, 10 each. Eighteen other nationalities were represented by smaller numbers, including one Japanese and one Javanese.

IT is proposed to hold an exhibition of fans at Paris during the coming winter.

In the competition for designs for new buildings for the Imperial Parliament at Berlin, the first prize has been awarded to Herr Paul Wallot, who is under forty years of age, and the second prize to Herr Thiersch, who is little more than thirty. Many architects competed of greater age and established reputation.

THE death is announced at Paris of the well-known draughtsman, M. Edmond Morin, aged fifty-seven. He first tried his pencil for the *Journal amusant*. In 1851 he came to England, where he remained for five years on the staff of the *Illustrated London News*. Later, he contributed to the *Monde illustré*, the *Vie parisienne*, and many other French periodicals.

A SECOND statue is to be raised to Rouget de Lisle, this time at his birthplace—Lons-le-Saulnier. It is to be inaugurated by M. de Mahy, Minister of Agriculture, on August 27.

A COMMITTEE has been formed in France to erect a national monument to Rousseau, who is described as

"l'inspirateur immédiat de la déclaration des droits de l'homme, le proclamatrice de la souveraineté du peuple et du suffrage universel, et le réformateur de l'éducation dans le sens de la nature et de la raison."

Among the names on the committee are those of MM. Berthelot, Carnot, Louis Blanc, and Henri Martin. A circular in support of the proposal has been issued to the departmental assemblies, which are now in session; but the verdict of the Parisian press is already adverse—"no one now reads Rousseau."

MUSIC.

SOME MUSICAL PUBLICATIONS.

Kevin's Choice: Operetta in Two Acts. Adapted from a Sketch by F. Hazlewood; Music by T. A. Wallworth. (Metzler.) The *tiribetto* is not a strong one, but the music is light, graceful, and pleasing. The duet "Spin the slender thread," the trio "Father, I'm young," and the trio "Hark! the clock," are the best numbers of the work.

April Song ("Chanson d'Avril"). Words by T. Marzials; Music by G. Bizet. (Metzler.) A very pleasing and original song. The accompaniment is written with great taste.

Scarlet and Gold. Song, by Childs Ayson. (Novello.) The melody is extremely simple, but the accompaniment varied and effective.

Shaking Grass. Song, by A. M. Wakefield. (Metzler.) Simple and tuneful.

For Aye. By Odoardo Barri. (Metzler.) Effective, though somewhat commonplace.

Sae Mony Years Ago. By Lady Ramsay. *Divine and Sweet Reality*. By J. McLachlan Key. (Edinburgh: Paterson and Sons.) Two pleasing, though not very original, songs. The accompaniment to the second is somewhat monotonous.

Bourrée No. 3. By E. Silas. (Novello.) Herr Silas has written many good pieces for the piano, but we cannot say that this is one of his best. It is so far a *bouffée* that it commences on the fourth crotchet of the bar, but it is rambling, and wanting in character.

An Autumn Leaf. Sketch for Pianoforte, by G. E. Bambridge. (Forsyth Bros.) A simple little piece, but one in which there is a great deal of taste displayed. It is written in a very pleasing manner, and we think the composer gives promise of good things.

False Impromptu. By Allan Gordon Cameron. (Novello.) Not very original, and not comfortably written for the pianoforte. The author wants ideas and experience.

Minster Bells. Cantata for Female Voices, by Franz Abt. (Novello.) This little cantata consists of ten numbers, all of them exceedingly well written for the voices, and most of them very pleasing. There are solos, duets, trios, and choral recitatives. Abt's compositions, if not equal to those of the great masters, are always tuneful, elegant, and musicianlike.

J. S. SHEDLOCK.

MUSIC NOTE.

THE Birmingham Musical Festival will be held in the Town Hall next week, on August 29, 30, 31, and September 1. Sir Michael Costa will be the conductor. The band, consisting of 131 players, will be led by M. Sington. Mr. Stockley is, as usual, chorus-master, and Mr. Stimpson organist. The principal vocalists announced are Madame Albani, Miss A. Williams, Madame Marie Roze, Madame Patey, and Madame Trebelli; Mr. E. Lloyd, Mr. W. H. Cummings, Mr. J. Maas, Mr. Santley, Mr. F. King, and Sig. Foli. "The Redemption," a new oratorio composed expressly for the festival by M. Charles Gounod, will be performed on the Wednesday and again on the Friday. Herr Gade has also written for the occasion a cantata entitled "Psyche." The other vocal novelties are "The Holy City," a cantata by Mr. A. R. Gaul, and "Graziella," a new cantata by Sir Julius Benedict. A new symphony of Mr. Hubert Parry will also be heard, and an orchestral serenade by Mr. C. V. Stanford. The programmes, beside the novelties mentioned, will include "Elijah," "The Messiah," "The Mount of Olives," Cherubini's fourth Mass in C, Brahms' "Triumphed," and pieces vocal and instrumental.